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THE BOOK OF MICAH

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MICAH^a

I

Denunciation of Unjust Rulers and False Prophets

(about 702 B.C.)

A i 3, 9 ^βO ye who detest what is right,¹
 perverting all that is straight!²
10 Who build up Zion with blood,³
 Jerusalem with crime;^γ

ii 2 ^δWho strip the skin from the poor,⁴
 their flesh from off their bones,^ε

(a) 1, 1 The word of JHVH, which came to Micah of Mareshah¹⁵ in the days of King^{νν} Hezekiah¹⁶ of Judah^{ξξ}

(β) 3, 9 Hear,^{oo} O chiefs of ^{ππ}Jacob,¹⁷ rulers of Israel's¹⁸ race!¹⁹

(γ) 11 Her chiefs give judgment for bribes, her priests instruct²⁰ for hire,
Her prophets divine for money,²¹ (pretending to) lean on JHVH:²²
^{ρρ}Is not JHVH among us? no evil can come upon us!²³

(δ) 1^{σσ} Hear, O chiefs of Jacob,¹⁷ rulers of Israel's¹⁸ race!¹⁹
Should ye not heed ^{ττ}what is right?¹
2 Haters of good² and lovers of evil!²

(ε) 3 Who eat the flesh of my people, and flay their skin from them.⁶

(νν) 1, 1 Jotham, Ahaz²⁷ (ξξ) which he saw²⁸ concerning Samaria²⁷ and Jerusalem
(oo) 3, 9 this (ππ) the race of (ρρ) 11 saying²⁹ (σσ) I I said (ττ) that

- 3, 3 And chop their bones to pieces,⁵
as though it were meat for⁵ the pot.⁶

- B iii 5 "Ye who lead my people astray;⁷
have they⁷ aught to bite, they cry: Good!⁸
But if one put nought in their mouth,⁹
they open war against him!¹⁰

- iv 6 Night will be for you,¹¹ beyond vision,¹²
and darkness,¹¹ beyond¹² divination;⁹
7 The seers¹³ will be shamed and⁴ abashed,
they will all cover up¹⁴ their mustache.^{κ λ μ}

-
- (ζ) 3, 3 and cleave them like flesh for⁵ the kettle
(η) 5 Thus says JHVH concerning the prophets⁷
(θ) 6 The sun will go down¹¹ o'er the prophets,¹³ the day will be dark¹¹ over them.¹³
(ι) 7 the diviners¹³ (κ) for there is no answer from God
(λ) 8 But I am full of power,^{υυ} I have the skill²⁴ and strength²⁵
To declare his sin to Jacob,¹⁷ to Israel¹⁸ her transgression.
(μ) 4 Then they¹³ will cry to JHVH, but He will not respond;
He'll hide His face²⁶ from them,^{φφ} for they¹³ did wicked deeds.
-
- (υυ) 8 the spirit of JHVH (φφ) 4 at that time
-

II

Judah's Downfall owing to the Oppression of the Lower Classes (about 701 B.C.)

- A i 2, 1 Woe to them that plan mischief^α
upon their beds.
In broad ^βlight they do it,
for it is in their power.

- ii 2 For fields they lust,¹
^δat homes {} they snatch,{γ}
Oppressing yeomen, [ε]
^ζtheir homes [] and heritage.

-
- (α) 2, 1 and do evil (β) day (γ) 2 they take (them) away (δ) and (ε) men (ζ) and

III

Lamentation¹ over the Assyrian Invasion

(701 B.C.)

- A i 1, 8 Therefor² I'll wail and howl,
 "unclad^β and barefoot;³
 I'll make a wail^γ like jackals
 and^δ daughters-of-deserts.⁴
- ii 10 'For thy daughters⁵ 'bitterly weep
 and hide⁶ in the dust!⁷
 16 For thy charming daughters⁵ poll^δ
 'thy head⁷ like a griffin!^{8 κ λ}
- iii 9 "Their⁵ deadly⁹ wounds^ν (extend)
 ^ξto the gates of my¹⁰ people;^{ο π}

(α) 1, 8	I will go	(β) 11 in nakedness ^{αα}
(γ) 11	the wail over the daughters of the neighborhood ⁵	(δ) 8 mourning like
(ε) 10	tell it not in Gath ²⁶	(ζ) do not (η) dust (θ) 16 clip
(ι) 16	make (a) large (bald spot on)	(κ) for they will be deported from thee
(λ) 4, 14	Now lacerate thy flesh; ²⁷	he ²⁸ has laid siege against us; ²⁹
	On the cheek they'll smite at the trial ³⁰	the regent ³¹ of Judah ³² (μ) 1, 9 for
(ν) 1, 12 ^{α β}	It was good that she suffered, ³³	who dwells on high! ³⁴
4, 9	³⁵ Now why doest thou ³⁶	cry out aloud?
	Hast thou no king? ³⁷	is thy counselor gone? ³⁸
	That pangs have seized thee	like a woman in travail? ³⁵
10	Suffer pangs ³⁷ and labor; ³⁵	O maiden Zion! ^{γγ}
	Now must thou ³⁹ forth ^{δδ}	and dwell in the field, ⁴⁰
	Must go to Babel:	there thou'lt be rescued. ^{εε}
11	Now ⁴¹ also many nations are gathered against thee, ⁴² that say: Let her be	
12	defiled, ⁴³ that our eyes may feast on Zion! But they know not JHVH's plans,	
	nor understand they His design: He has brought them together like a sheaf	
	to the threshing-floor: ⁴⁴	
13	Arise and thresh, ⁴⁵ maid Zion! { } □ thou'lt beat down ⁴⁵ many peoples.	
	[I'll give thee hoofs of brass,] ⁴⁶ { } I'll give thee horns of iron. ⁴⁶	
	Devote their spoils ⁴⁷ to JHVH,	their wealth ⁴⁷ to the Lord of all earth! ⁴⁸
(ξ) 1, 9	^{ζζ} reach	(ο) to Jerusalem
(π) 12 ^b	for evil came down from JHVH ⁴⁹ to the gate of Jerusalem ⁷⁷	

(αα) 11 shame (ββ) 12^a for (γγ) 4, 10 like a woman in travail (δδ) from the city
 (εε) 4, 10 There He (JHVH) will redeem thee from the hands of thy foes.
 (ζζ) 1, 9 for it is come to Judah (ηη) 11 the guarded place was placed under guard⁵²

- 2,13 The batterer¹¹ came up before them,^{5 ρ}
 σ their¹² king^{13 τ υ} at their¹² head.
- B iv 1,11 Pass ye away^{14 ϕ} from Saphir;¹⁵
 this¹⁶ post will be¹⁷ taken!^x
- 13^a Pack off with bag and baggage,¹⁸
 ye dwellers of Lachish!^{19 ψ}
- v 14 So give now²⁰ parting gifts²¹
 to Gath,²² the bride;²¹
 Nevermore will Achzib²³ accede
 to Judah's wooing.²⁴
- vi 15 ω A new lord will be marshaled
 into Mareshah's borough.²⁵
 For ever and ay will perish
 the glory of Judah.

(ρ) 2, 13 they¹² have battered and passed the gate, and entered⁵⁰ by it
 (σ) and there passed (τ) before them (υ) and JHVH (ϕ) 1, 11 inhabitants
 (χ) 1, 11 from you (ψ) 2, 10^a Arise, depart! this is not a safe place⁵¹ (ω) 1, 15 again

IV

Destruction of Jerusalem¹

(about 701 B.C.)

* * * * *

* * * * *

- 3,12 "As" a field will Zion³ be plowed,
 Jerusalem will become heaps,⁴
 And the Temple mount wooded heights,⁵

* * * * *⁶

* * * * *

* * * * *

(α) 3,12 therefore, for your sake

Maccabean Appendix¹

(170-100 B.C.)

V

*The Sufferings of Judah and Jerusalem due to their Idolatry
and General Corruption*

(about 168 B.C.)

- A i 6, 2 "Hear ye My^s strife,² O mountains,³
 foundations of the land,⁴ give ear!⁵
 For a strife² have I^v with My people,⁶
 I complain⁷ of Israel.⁸
- ii 3 My people,⁶ what have I done thee?⁹
 wherewith have I troubled thee?¹⁰ Answer Me!¹¹
- 4^a I brought thee up from Egypt,
 I rescued thee from bondage.¹²^δ
- iii 16 Thou didst keep the statutes of Omri,¹³
 all the acts of the House of Ahab.¹⁴
 Thou didst adopt their counsels,¹⁵
 'incurring disgrace from the peoples.¹⁶
- B iv 9 My^ς voice calls out to the city:¹⁷ []
 Hear ye, O ^vcity assembly!
 12 ^φWhose rich are full of outrage,¹⁸
 'and false is the tongue in their mouth.

- (a) 6, 1 Hear ye what JHVH says!²⁸
 Up! Strive Thou with²⁸ the mountains! that the hills may hear Thy voice.²⁹
- (β) 2 JHVH's (γ) JHVH
- (δ) 4^b.5 I sent before thee³⁰ Moses, Aaron,³¹ and Miriam.³² O My people,⁶ remember what King Balak of Moab planned,³³ and what Balaam ben-Beor answered him.³⁵ *Remember how your fathers were marvelously helped*³⁴ from Shittim to Gilgal,³⁶ that ye may know JHVH's victories.³⁶
- (ε) 16 that I should make thee¹⁷ a desolation, and the inhabitants thereof an object of horror and pity³⁷ (ς) 9 JHVH's (η) tribe³⁸
- (φ) 12 of which (ι) her inhabitants spoke lies

- v 6,10 Can I overlook¹⁹ ^κwicked hoards,²⁰
 the accursed²¹ overscant²² ephah?²³
 11 Can I condone wicked scales²⁴
 and bags with deceitful weights?
- vi 13 ^λI'll smite thee¹⁷ and make thee sore,²⁵
 wasting thee for thy transgressions.²⁶
 14^b{ } If there be aught good in thee,
 it shall be removed,²⁷ thou'lt lose it!^μ [^ν]^ξ

-
- (κ) 6,10 in the house of the wicked (λ) 13 also
 (μ) 14 whom thou savest I shall deliver to the sword
 (ν) 9 but Thou wilt save those who fear Thy Name³⁹
- (ξ) 15{ ^{oo}Thou wilt eat and not be sated, }⁴⁰
 ^{ππ}thou wilt sow, but thou wilt not reap;
 ^{ρρ}Thou wilt tread,⁴¹ ^{σσ}but thou wilt not anoint;⁴² ^{ττ}
 thou wilt press,⁴³ but thou wilt not drink.^{υυ}
-

(oo) 14 thou (ππ) 15 thou (ρρ) thou (σσ) olives (ττ) with oil (υυ) wine

VI

Faith despite Persecution

(about 162 B.C.)

- A i 7, 1 Woe is me!¹ ^α{ } Like summer-fruit² gatherers,
 like gleaners³ at the vintage { am I }.⁴
 There is no grape to eat,⁵
 no early fig⁶ I¹ long for.⁷
- ii 2 The good are gone from the land,⁸
 there is no upright man:
 All lie in wait for blood,⁹
 every man is hunting his brother.¹⁰ ^{β γ}

-
- (α) 7, 1 for (β) 2 with a net³⁹
 (γ) 5 Believe not a friend, trust not a comrade!⁴⁰
 From her at thy bosom⁴¹ guard the gates of thy mouth!⁴²
- 6 Sons disgrace their fathers, daughters rise against mothers,
 Brides against their mothers-in-law, a man's own household⁴³ is hostile.

iii 7,3 ^δThe governor¹¹[^ε](^ζ) asks [] for pay,¹² ()
 he decrees just as he chooses.¹³ { }

4^a They¹⁴ catch the good¹⁵ like thorns,
 {they¹⁴ tangle} the just¹⁶ like a hedge.

B iv 7 ^ηBut I¹ will look to JHVH,¹⁷
 I'll wait for God to help me.⁹
 8 Rejoice not, O mine enemies;¹⁸
 'He's my light, though I walk in gloom.¹⁹

v 9 I'll bear the wrath²⁰ of JHVH^κ
 until He rights my wrong.^{21 λ}
 He'll lead me⁴ forth into light,²²
 I shall behold His triumph.²³

vi 10 ^μDisgraced²⁴ will be they¹⁸ who said:^ν
 Where is JHVH, thy God?²⁵
 I'll feast mine eyes on them,²⁶
 they'll now be trodden down.^ξ

C vii 11 The day to build thy²⁷ walls,²⁸
 that day, the date is near;
 12 That day when they'll come²⁹ to thee²⁷
 from Assyria down to Egypt.

viii From Egypt up to The River,³⁰
 from sea to sea,³¹ from mountain to mountain,³²
 The peoples³³ will bring their gifts,
 and come into thy²⁷ courts.³⁴

(^δ) 7, 3 their hands are good to do evil⁴⁴ (ε) the regent (ζ) the magnate
 (η) 4^b the day thou lookest for⁹⁹ is come, now they¹⁸ will be perplexed⁴⁵
 (θ) 7 my God will hear me (ι) 8 though I fell, I rose again
 (κ) 9 for I have sinned against Him (λ) and does justice to me
 (μ) 10 my enemies will see (ν) to me (ξ) like mud in the streets⁴⁶

(99) 4 thou longest for

- ix 7,12 *For lo, thy foes¹⁸ will perish,
all evil-doers¹⁸ will scatter.³⁵*
13 Then the land³⁶ will be appalled³⁷
at the deeds of its (former) dwellers.³⁸

VII

God will pardon His Flock and subdue the Heathen

(about 160 B.C.)

- A i 7,14 With Thy (pastoral) staff¹ tend Thy people,
the flock of Thy heritage,²
Dwelling alone in the Bush³
in the midst of the Garden.³
- ii May they feed in Bashan and Gilead,⁴
as in days of old!⁵
15 As in the days we departed from ^aEgypt
let us see wondrous things!⁶
- B iii 16 The nations⁷ will see, and then
⁸their power will fail them;⁸
They'll lay their hand on their mouth,
their ears will be deafened.⁹
- iv 17 They'll lick the dust like a serpent,
like worms of the ground.¹⁰
From their strongholds they will stir {}
and shudder^γ before Thee.¹¹
- C v 18 {O Thou, JHVH, our God,}
who is a god like Thee?¹²
Forgiving and pardoning sins
of the Remnant of His heritage.¹³

(a) 7,15 the land of

(β) 16 all

(γ) 17 and fear

vi 7,19 He retains not His wrath for ever,¹⁴
 He delights in kindness;
 [He will wash off¹⁵ our guilt]^δ
 and again have mercy. []¹⁶

vii 20 Thou wilt keep troth to Jacob,¹⁷
 kindness to Abraham,¹⁸
 Which Thou swore¹⁹ to our fathers
 from the days of yore.

(δ) 19 Thou wilt cast into the depths of the sea all their transgressions.²⁰

VIII

Restoration of Judah and Zion¹

(about 135 B.C.)

A i 4, 6 "I'll gather² the stragglers and strays,³
 bring in ^βthose whom I afflicted;⁴
 7 I'll make the stragglers a Remnant,⁵
 the exhausted a powerful nation.⁶
 JHVH will reign over them
 on Mount Zion⁷ γfor ever and ay.^δ

(α) 4, 6	at that time, says JHVH ³³	(β) and	(γ) 7 from now on and
(δ) 2, 12	I'll gather all ³⁴	of thee, O Jacob; ⁸	
	I will bring in	Israel's Remnant; ⁸	
	I'll put them together	like sheep ³⁵ in a fold. ^{a b}	
4, 8	O Tower of the Flock, ³⁶	Court ³⁷ of Zion, the Maiden, ³⁸	
	To thee ^{c} will arrive ^d	the former dominion ^e { } ³⁹	
5, 1	And thou, O House ^f of Ephrath, ⁴⁰	so young ^g 'mong Judah's clans, ⁴¹	
	From thee is come ⁴² to us ⁴³	the ruler-to-be ⁴⁴ o'er Israel. ^{h i}	
3	He'll ^j reign through JHVH's power, ^{45 k}	exalted to the bounds of his land. ^{46 m}	

(α) 2, 12	like a flock in the midst of their pasture	(b) thou wilt make her hum with men ⁵⁸
(c) 4, 8	to the maiden Jerusalem	(d) come (e) kingdom
(f) 5, 1	(Beth-)lehem ⁵⁹ (g) to be (h) his extraction is of old (days of yore) ⁶⁰	
(i) 2	verily thus they will be sold ⁶¹ until the time when she who travails has trav-	
	ailed, ⁶² when the remnant of his brethren ⁶³ will return to the Sons of Israel ⁶⁴	
(j) 3	stand and (k) through the glory of the name of his God, JHVH	
(l)	and they will return, for now he will be	
(m) 4a	and this one will bring prosperity ⁶⁵	

- ii 5, 6 And the Remnant of Jacob⁸ will be
in the midst of numerous peoples⁹
Like the dew sent down from JHVH,¹⁰
like a shower coming down on the grass,
Which does not wait for man,
nor tarry for 'humankind.¹⁰
- iii 7 And the Remnant of Jacob⁸ will be
'in the midst of numerous peoples⁹
Like a lion 'mong the beasts of the Bush,¹¹
like a lionel 'mong the sheepfolds,¹²
Which, if he bursts in,¹³ strikes down¹⁴
and ravens,¹⁵ and none can rescue.^{7 9}
- iv 9 'I'll cut off thy¹⁶ horses¹⁷ within thee,¹⁶
I'll wreck thy chariots¹⁸ of war.^κ
- 11 I'll cut off from thee¹⁶ thy witchcraft,¹⁹
thou'lt have no more diviners.^{20 λ}
- 14 I'll execute vengeance²¹ in wrath^μ
on the nations⁹ which did not heed me.²

B v 4, 1 ²²In after-times²³ it will happen
that the mountain of JHVH's Temple
Will be placed at the head of the mountains,²⁴
exalted above the hills.
The peoples⁹ will stream to it,
and many nations⁹ will go there.²⁵

(ε) 5, 6	the sons of	(ζ) 7 among the nations
(η) 8	If thy hand be raised 'gainst thy foes, thy enemies will all be cut off.	
(θ) 4b	When Assur ⁴⁷ invades our land,	and ^η treads upon our soil, ^{ο}
	We raise against her ⁴⁷ seven ^ρ	or eight leaders of men ⁴⁸
	5 With the sword they'll shatter ^ι Assur; ⁴⁷	with the falchion, Nimrod's land. ^{49 ρ {}}
(ι) 9	it will come to pass at that time, says JHVH ³³	
(κ) 10	I'll cut off the towns ⁵⁰ of thy ¹⁶ land, I'll tear down all thy ¹⁶ strongholds. ⁵¹	
(λ) 13	I will cut off thy ¹⁶ images ⁵² and thy ¹⁶ stone-pillars ⁵³ within thee; ¹⁶ thou ¹³ shalt no more worship the work of thy hands. ⁵⁴ I shall destroy thy Asherahs ⁵⁵ within thee; ¹⁶ I shall overthrow thy towns ⁵⁰ (μ) 14 in anger	

(n) 4b	when	(ο) When Assur ⁴⁷ invades our land	and treads upon our border. ⁶⁶
(p)	rulers	(q) the land of	(r) and they will be delivered ⁶⁷

- vi 4, 2 ^v“Let us up to JHVH’s mountain,
to the Temple of Jacob’s^s God,
That He teach us some²⁶ of His ways,
and that we may follow His paths;
For from Zion goes forth the Law,
His^ε word from Jerusalem.”²⁷
- vii 3 He’ll punish numerous peoples²⁸
and castigate²⁹ powerful nations,^o
So that they will beat their swords { }
and their spears {into (peaceful) hoes}.^{30 π}
Nation will not lift sword against nation,
neither will they learn war any more.
- viii 4 They’ll sit every man ’neath his vine
and his fig-tree,³¹ undisturbed.^o
5 Though³² all the peoples walk,
every one with³² the name of its god,
Yet we shall walk with³² the name of
our God for ever and ay.

(ν) 4, 2 and they will say: Come! and⁵⁶ (ε) JHVH’s (o) 3 afar off⁵⁷
(π) 3 pruning-hooks (ρ) 4 for the mouth of JHVH Sabaoth has spoken (σ) 5 JHVH

IX

John Hyrcanus’ Destruction of Samaria

(about 107 B.C.)

- i 1, 2 Hear ye, all ye peoples!
hearken, O land,¹ and its dwellers!^{2α}
3 Lo, He^β came³ out of His place,⁴
and strode o’er the heights of the land.⁵

(α) 1, 2 Let Him^{3β} be witness against you,^{1β} the Lord from His holy Temple.
(β) 3 JHVH (γ) and He came down

(3β) 2 (the Lord) JHVH

- ii 1, 4 'Neath Him the mountains melted,⁶
 while vales were cleft (and fissured)⁶
 Like wax before the fire,⁷
 like a waterfall⁸ over a slope.⁶
- iii 6 ^δI made⁹ Samaria a heap,^ε
 pouring down⁹ her stones¹⁰ to the valley.^ζ
 7 All her images¹¹ shall be shattered,
 and all her gifts¹² be burned.⁷

(δ) 1, 5 For Jacob's¹⁴ sin¹⁵ is all this,¹⁶ for the transgressions¹⁵ of Israel's¹⁴ Sons¹⁴
 (ε) 6 a¹⁷ field^{κκ} (ζ) and laying bare her foundations (η) with fire^{λλ}

(ι) 5 What is "Jacob's sin?" is it not Samaria?¹⁸
 And what is "Judah's heights?" is it not Jerusalem?¹⁹

13b The chief transgressor is Zion, the maiden;²⁰
 In thee were found Israel's sins,²¹ (κκ) 6 plantations for vines²²

(λλ) 7 and all her idols I shall lay desolate; for she²³ gathered them from harlot
 hire,²⁴ and harlot hire they shall become again!²⁵

X

*What does God require of Man?*¹

(about 100 B.C.)

- i 6, 6 Wherewith shall I come before JHVH,
 bow down before God of the Height?²
 Shall I come before Him with offerings
 to be burned,³ with calves of a year old?⁴
- ii 7 Is He^α pleased with thousands of rams,³
 with myriads of rivers of oil?⁵
 Shall I give for my sin⁶ my firstborn,⁷
 for my soul's offense⁸ my offspring?⁹
- iii 8 Thou hast been told,¹⁰ O man, what is good,
 and what JHVH requires of thee:
 ^βTo do what is right, and (show) love,^{11 γ}
 and humbly walk with God.¹²

NOTES ON MICAH

Micah¹ was a Judean poet who composed some patriotic poems about the time of Sennacherib's invasion of southern Palestine (B.C. 701).² He was a native of Mareshah, the capital³ of the Shephelah, *i.e.* the region of the foothills between the mountains of Judah and the Mediterranean.

Mareshah, afterwards known as Eleutheropolis, was situated on the road from Gaza to Hebron, four hours from Hebron, and about nine hours from Jerusalem. It is the present Tell Sandahanna, *i.e.* the southeastern hill of the three hills between which the modern village of Bêt Jibrîn (*i.e.* House of Gabriel) is situated (NE of Gaza, SW of Jerusalem). According to 2 Chr. 11, 8 Mareshah was fortified by Solomon's son and successor Rehoboam (about B.C. 930).

Micah may have been in Mareshah when Sennacherib threatened his native town, and he may have fled before the Assyrian invaders to Jerusalem. If he witnessed the wonderful preservation of Jerusalem⁴ and composed a poetic glorification of this memorable event (which established the religion of the prophets,⁵ just as the crossing of the Red Sea⁶ laid the foundation of the Mosaic Law) his pæan has not come down to us. Micah seems to have written a poem on the impending destruction of Jerusalem at the hands of Sennacherib, but of this unfulfilled prophecy nothing is preserved save a fragment of 1½ lines quoted in the remarkable passage Jer. 26, 18 (B.C. 607). These lines, which probably saved Jeremiah's life,⁷ were afterwards appended by an editor to the first three chapters containing the genuine poems of Micah.

In the traditional text of the so-called Book of Micah this pessimistic prediction concerning Jerusalem and the Temple (IV)⁸ has been softened

¹The name *Micah* is a contraction of *Micaiah* = *Micaiah* (syncopated *Micaihu*) *i.e.* *Who is like Jah(u)?* Cf. Michael, *Who is like God?* For *Jahu* (= *יהוה*) cf. GJV 3, 25, 28. In Jer. 26, 18 (cf. n. 1 on IV) the Hebrew text has the form *Micaiah*. The Greek Bible uses the form *Meixaias*, the Latin Bible has *Michæas*.

²Cf. n. 2 on III. For Sennacherib's second invasion of southern Palestine from the north (Is. 10, 28-32) see n. 59 to my paper *Micah's Capucinade* in JBL 29.

³The name *Mareshah* means *capital*; see n. 15 on I.

⁴There may be some confusions, inaccuracies, and exaggerations in the Biblical accounts of this miraculous deliverance, and the Angel of the Lord, who smote 185,000 Assyrians, may symbolize a deadly plague; but the fact remains that Jerusalem was sorely threatened and marvelously saved. See the translation of *Isaiah*, in the Polychrome Bible, p. 50. The poem in Is. 37, 22-29 (*ibid.* p. 51; cf. the metrical restoration of the text in *Kings* 278) is not an Isaianic Song of Derision upon Sennacherib, but a Maccabean poem deriding Antiochus Epiphanes (cf. n. 18 on VIII).

⁵See my paper on the religion of the Hebrew prophets, cited in n. 28 on I; cf. n. 33 on III.

⁶See my paper on the origin of Judaism, cited at the end of n. 18 on I; cf. ZDMG 63, 529.

⁷Cf. B. Duhm, *Die Zwölf Propheten* (Tübingen, 1910) p. xxvii.

⁸These numbers (I-X) refer to the ten poems in the preceding translation. The smaller Roman numbers (i-ix) refer to the stanzas (couplets or, in VIII, triplets). Greek letters

by the insertion of the second stanza of a most optimistic Maccabean poem (VIII)⁸ which glorifies the restoration of Zion and Judah under the reign of Simon (142-135 B.C.) just as the pessimistic statements in the Book of Ecclesiastes have been made less offensive by affixed orthodox glosses (*Ecccl.* 4).⁹

The last four chapters of the Book of Micah represent a Maccabean appendix. They contain five poems (V-VIII and X)¹⁰ composed during the Maccabean period (B.C. 170-100).¹¹ A sixth Maccabean poem (IX) which glorifies John Hyrcanus' destruction of Samaria, B.C. 107, has been prefixed to the Book; in fact, the first part (cc. 1-3) seems to be a Maccabean oratorio¹² for the celebration of this event, just as the Book of Nahum (which contains two poems of an Israelitish poet who witnessed the fall of Nineveh in B.C. 606) is a festal liturgy for the celebration of Nicanor's Day commemorating Judas Maccabæus' victory over the Syrian general Nicanor on the 13th of Adar,¹³ 161 B.C.¹⁴ John Hyrcanus'

(a-ω) indicate secondary glosses. Double letters (aa-φφ) refer to tertiary glosses; II, aa, however, is a secondary gloss, at least the first line; the following glosses in II, aa may be tertiary and quaternary, or even post-quaternary (n. 23 on II). In VIII the tertiary glosses are marked a-r. The index to chapters and verses of the received text with corresponding sections, stanzas, and glosses in the preceding translation is appended to the Critical Notes on Micah in vol. 26 of this JOURNAL, p. 242.—The following misprints should be corrected in the Critical Notes: For φυγή (p. 223, l. 1) read φυλή.—For יִרְיָה, not יִרְיָה! (p. 226, n. †) read יִרְיָה, not יִרְיָה!—For *Mic.* (p. 230, n. †) read *Joel*.—For ποίμανει (p. 235 below) read ποίμανει.—Since the publication of the Critical Notes (July, 1910) I have slightly modified my views in a few details: For *ha-hōlēkh ittō* (p. 211, below) cf. footnote to n. 12 on X.—For *eth-pēnē hā-hārtm* (p. 222, a) cf. footnote to n. 28 on V.—For *iti-še-kin-kud* (p. 224, n. *) cf. the second footnote to n. 3 on VI.—For the suffix in *sūsēkha*, &c (p. 233, l. 1) cf. n. 16 on VIII.—For the jussive *tarōm* (p. 230, η) in the protasis of a conditional clause see GK § 159, d; cf. my translation of Ps. 91, 13 on p. 276 of my paper cited in n. 41 on III; *Nah.* 33, l. 8; also pp. 11. 34 of Dr. Hans Bauer's dissertation *Die Tempora im Semitischen* (Berlin, 1910) = BA 8, part 1.—For the gloss *afar off* (p. 237, o) cf. n. 57 on VIII.

⁹ For the abbreviations see vol. 26 of this JOURNAL, p. 204. Note especially D=Duhm (see *AJSJL* 26, 202, n. 5).—G=Guth (in *HSAT*).—RT=Received Text.—TLZ=*Theologische Literaturzeitung*, edited by Harnack and Schürer.—Rev.=Revelation (Ἀποκάλυψις Ἰωάννου).—Sir.=Ecclesiasticus.—CT=*Cuneiform Texts* (cited in n. 37 on VIII).

¹⁰ The first of these poems (V) may have been attributed to Micah because the denunciations of the rich in couplets iv and v resemble Micah's arraignment of the unjust rulers in I, i. ii and II, i-iv; moreover, couplet iii denounces Ahab, and Micaiah ben-Imlah was a prophet of JHVH, who prophesied evil concerning Ahab; cf. 1 K 22, 8. In v. 28 of that chapter the first hemistich of IX is attributed to Micaiah ben-Imlah; but this quotation was added by a glossator, who confounded Micah ben-Imlah (about 850 B.C.) with Micah of Mareshah (about 700). Similarly the Book of Jonah, which is a Sadducean apologue written about B.C. 100, was attributed to Jonah ben-Amittai who predicted the victories of Jeroboam II (B.C. 782-743). See 2 K 14, 25 and cf. p. 269 of my paper cited in n. 28 on I.

¹¹ The approximate dates prefixed to the preceding translation of the six poems (V-X) in the Maccabean Appendix do not exactly indicate the years in which those poems were written, but the time to which they refer. They can hardly be earlier than the dates indicated, but they may have been composed later (cf. n. 1 on V, and n. 7 on X).

¹² Our modern oratorios contain a conglomeration of more or less incoherent Biblical extracts with introductory formulæ and connecting links.

¹³ For the etymology of *Adar* see n. 3 on VI; cf. my paper on Adar and Elul in *ZDMG* 64, part 3.

¹⁴ The commemoration of Nicanor's Day was combined with the feast of Purim, which

long siege of Samaria reminded the compiler of this Maccabean oratorio of the ancient poet Micah's lines alluding to Sennacherib's¹⁵ siege of Jerusalem¹⁵ and his capture of the Judean cities in the Shephelah with the capital Mareshah, the birthplace of Micah, especially as Hyrcanus besieged Samaria, because the Samaritans had attacked the people of Mareshah, who were Jewish colonists and Hyrcanus' allies (Jos. *Ant.* 13, 10, 2). The city of Samaria was not inhabited by Samaritans at that time, but by descendants of the Macedonian colonists whom Alexander the Great had settled there in 331 B.C. Both Samaria and Beth-shean, at that time known as Scythopolis, were Hellenistic cities (GJV 2, 18, 195).⁹ Subsequent editors and commentators confounded John Hyrcanus' destruction of Samaria in 107 with Sargon's capture of Samaria in 721.¹⁶ There was no destruction of Samaria in the pre-Grecian period: Samaria was destroyed by Ptolemy Lagi in 312 (GJV 2, 196)⁹ and by Demetrius Poliarctes in 296; but when Sargon captured the capital of the Northern Kingdom in 721, he did not destroy the city.

Also some of the glosses to the genuine poems of Micah¹⁷ of Mareshah are Maccabean (e.g. 4, 11-13). Only 33½ lines in the first three chapters are genuine.¹⁸ This section is perhaps the most difficult in OT; the text

is the ancient Babylonian and Persian New Year's festival at the time of the vernal equinox. *Esther* is a Persian festal legend for the Feast of Purim, and *Judith* a Palestinian festal legend for this purpose, whereas the so-called Third Book of the Maccabees is an Alexandrian Purim legend. *Judith* is Pharisaic; *Esther*, Sadducean. *Esther* was composed by a Persian Jew under the reign of the nephew of Judas Maccabæus, John Hyrcanus, about 130 B.C. See *Pur.* 3, 1; 4, 39; 7, 30; *Nah.* 7-11; ZDMG 61, 278-280; *Est.* 2. 30. 32. 76. 78; *AJS* 26, 224, n. *. Cf. Volz's review of *Pur.* in *TLZ* 33, 33.

¹⁵The names of Sennacherib and Jerusalem are not mentioned in Micah's genuine poems, and if the hearers of this Maccabean oratorio in the days of John Hyrcanus did not understand Micah's poems any better than do the modern commentators, they did not take exception to this incongruous mixture of old and new texts. Micah's arraignment of the unjust rulers and false prophets, and his denunciation of the oppressors of the people, were probably understood to refer to the Syrian persecutors and the Hellenizers at the beginning of the Maccabean period. If we compare the titles of the psalms, which were probably (cf. n. 39 on VIII) added after the death (B.C. 76) of John Hyrcanus' son Alexander Jannæus, or the headings of the chapters in AV representing the traditional interpretation (BL xxxvi, n. 29) of the Biblical Love-Songs, we cannot be surprised at this lack of literary criticism.

¹⁶Cf. n. 27 on I. Similarly *Darius the Mede* seems to be based on a confusion of the fall of Nineveh (606) and the overthrow of Babylon at the hands of Cyrus (538) with the capture of Babylon under Darius Hystaspis (520). See *Daniel* 29, 15; cf. Marti in *HSAT* 2, 432, n. l. Marti still adheres to the wrong translation of *naziq* (Dan. 6, 3). Contrast *Est.* 51; *GB* 908b. Nor has Steuernagel (*HSAT* 2, 412) given a correct rendering of *Est.* 4, 7. He seems to ignore *Est.*

¹⁷The rhythm of my translation of these poems has been much improved in a number of passages by the kind assistance of the distinguished co-editor of the Polychrome Bible, Horace Howard Furness.

¹⁸Also in the Book of Nahum we have 32 genuine lines; the original portions of Ecclesiastes comprise 195 lines; the Biblical Love-Songs contain 164 genuine lines. The number of the genuine lines in the Book of Amos is 127.

is full of corruptions,¹⁹ dittographies, haplographies, transpositions, displacements, expansions, glosses, variants, illustrative quotations, &c. The three genuine poems of Micah exhibit three different meters: 3+3, 2+2, and 3+2. In the Maccabean appendix all the poems except VII have 3+3 beats in each line, only VII is written in pentapodies (3+2). All the poems (except VIII, which is composed of eight triplets) consist of couplets (see AJSL 26, 202).

The poet Micah was a younger contemporary of the prophet Isaiah. He is more democratic than this *King of the Prophets*: he identified himself with the poor.²⁰ He apostrophizes the ruling caste of Jerusalem:—Against my people ye rise as foes, from peaceful men ye strip their mantles. Our wives ye chase from blissful homes, from tender children ye take our mothers.—They plan mischief, says Micah, upon their beds (cf. Ps. 36, 5) and do it in broad daylight, because it is in their power. They covet fields, and snatch away homes, oppressing yeomen, their homes and heritage.—Under such conditions Micah considered it impossible that Judah should make head against the Assyrian invasion. The Judean cities in the Shephelah, where he was born, are doomed, and their deadly wounds extend to the gates of Jerusalem. Zion will be razed to the ground, Jerusalem will become a heap of ruins, and the Temple mount a wooded height: shrubs will grow in the courts as in a forest (1 M 4, 38).⁹ He was not put to death by King Hezekiah and all Judah, but his poem predicting the destruction of Jerusalem and the Temple has been suppressed, and it would have been lost altogether if 1½ lines of it had not been quoted in Jer. 26, 18. Micah believed that the impending ruin of Jerusalem and Judah was due to the oppression of the lower classes at the hands of the grasping aristocracy of the capital. He is socialistic rather than religious: in his genuine poems the religious element is conspicuous by its absence²¹ just as the feeling expressed in David's dirge on Saul and Jonathan is purely human.²²

One of the foremost Biblical scholars remarks that the rhetorical style of the first chapter of the Book of Micah differs from the simplicity of Amos and the originality of Hosea. The first part (vv. 2-8) of the opening chapter is said to be pompous;²³ the second (vv. 9-16) has been called a *capucinade*.²⁴ But the psalm prefixed to the Book (1, 2-7) was

¹⁹ Dr. John Taylor, *The Massoretic Text and the Ancient Versions of the Book of Micah* (London, 1890) p. 193, gives a list of 39 proposed alterations, 30 of which are incorrect. Among the seven alterations for which a fair degree of probability may be claimed (p. 195) there is not one acceptable emendation.

²⁰ Cf. n. 2 on II, and nn. 4, 8 on I.

²¹ Cf. n. 9 on II. Nor is there any religious sentiment in the genuine poems of Nahum (*Nah.* 11-15; ZDMG 61, 280-283).

²² See JHUC, No. 163, pp. 54^a and 55^b.

²³ W. Robertson Smith, on the other hand, called it a *majestic exordium*.

²⁴ Cf. the conclusion of n. 1 on III.

not composed by Micah of Mareshah about B.C. 701: it was written by a Maccabean poet about B.C. 107, and the second part (vv. 9-16) is not a capucinade, *i.e.* a weak sermon, but a patriotic elegy. Micah is just as simple as Amos, and just as original as Hosea, if we compare the genuine poems of this great trio. We cannot appreciate the original beauty without the excision of later additions and excrescences. This is not a radical destruction of the original, but a conservation.²⁵

I

- (1) From a legal point of view; cf. n. 24.
- (2) From the moral standpoint.
- (3) Zion may be built up and embellished, Jerusalem may be enlarged and enriched; but the rulers are responsible for many bloody deeds and flagrant outrages; cf. Hab. 2, 12; Jer. 22, 13-19; Is. 1, 15, and Ez. 24, 6. 9, and the story of Naboth's judicial murder, under the reign of Ahab of Israel, about B.C. 850 (1 K 21). For *Zion* cf. n. 3 on IV, and the translation of the Psalms, in the Polychrome Bible, p. 235.
- (4) The poet says simply *from them*; he had the poor with him always; the poor never ceased out of the land; and the common people heard him gladly when he denounced the unjust rulers; cf. Mark 14, 7; 12, 37; Deut. 15, 11, and n. 2 on II.
- (5) Lit. *in* or rather *into*, *i.e.* *which is to be put into the pot*.*
- (6) The rulers are blood-suckers; they bleed and skin the poor people, they suck the marrow from their bones, and crush them.
- (7) The false prophets in Jerusalem.
- (8) Lit. *who bite with their teeth and cry: Prosperity*, that is, as long as they have their bread and butter,† and make money, they extol the prosperity of the kingdom, even if the poor be starving. Similarly a senatorial committee appointed to inquire into the high cost of the necessities of life may easily come to the conclusion that the country is more prosperous than ever. The false prophets were stand-patters.
- (9) If anyone denounces them and interferes with their business.
- (10) Lit. *consecrate*; war was opened with sacred ceremonies, but the translation *they begin a holy war against him* would be misleading.
- (11) Disaster will overtake them.
- (12) The outlook will be so gloomy that no one will be able to prophesy anything favorable.
- (13) The false prophets who predicted a favorable outcome.

²⁵ Cf. the conclusion of my paper *Micah's Capucinade* in JBL 29.

*The Greek Bible has εἰς χύτραν, and εἰς λέβητα in gloss ζ. Cf. Ezek. 24, 3: ἔρχεον εἰς αὐτὸν ὕδωρ=Heb. יָשֹׁבֵק בֹּהַ מַיִם, *pour water into it*.

†Or oil; see n. 5 on X; EB 3469, 5, and the translation of *Leviticus*, in the Polychrome Bible, p. 63, l. 42.

(14) As a sign of mourning (Ez. 24, 17). Originally mourners tore their hair and their beards (Ezr. 9, 3). Afterwards they merely shaved some bald spots in their hair, and covered their mustaches (*Pur.* 25, 1 and nn. 7 and 27 on III).

(15) The capital of the Shephelah, *i.e.* the region of the foothills between the mountains of Judah and the Mediterranean. *Marëshah* (Josh. 15, 44) means *capital*; it is connected with *rêš*=*rôš*, *head* (n. 25 on III). *Micah the Morasthite** is incorrect. There is no city of *More-sheth*. In 1, 14 (III, v) we must read *môrêset*=*mô'ôrêset*, *bride-elect*, from *'ôrás*, *to be betrothed* (n. 21 on III). *Mareshah*, afterwards known as Eleutheropolis, is the present Tell Sandahanna, *i.e.* the southeastern hill of the three hills between which the modern village of *Bêt Jibrin*, NE of Gaza, SW of Jerusalem, is situated on the road from Hebron to Gaza, four hours from Hebron, and about nine hours from Jerusalem. In 1 M 5, 66 we must read *Marisa*=*Mareshah* (cf. 2 M 12, 35) instead of Samaria.

(16) Hezekiah seems to have reigned 714-685 B.C.

(17) Jacob was originally a deity of the pre-Davidic Israelites, who was worshiped at Beth-el (n. 35 on V) just as Abraham was worshiped at Hebron, and Isaac at Beer-sheba (OLZ 12, 212). After the fall of the Northern Kingdom (721 B.C.) and the Babylonian Captivity (597-538 B.C.) *Jacob* was used as a poetic name for *Jewry* (ZDMG 61, 285, l. 20; 287, l. 14; *Nah.* 23).

(18) Israel denoted originally the northern confederation of tribes which were settled in Palestine (Ephraim) several centuries before the Edomite ancestors of the Jews invaded Palestine from the south. David forced the Israelites to adopt the worship of *יהוה*, but after the disruption of the empire (about 970 B.C.) the Israelites relapsed again into idolatry. The Israelites have disappeared; they survive only, mixed with numerous foreign elements, including Aryan† colonists, in the Samaritans, whose number is now reduced to about 170 souls. After the Babylonian Captivity (538 B.C.) the name *Israel* was used for *Jewry*,† as were also *Jacob* (see n. 17) and *Joseph*. Cf. ZDMG 63, 507, ll. 29, 1; 516, l. 5; 528, l. 13; Haupt, *The Burning Bush and the Origin of Judaism in the Proceedings of the American Philosophical Society*, vol. xlviii, No. 193, pp. 358, 366.

(19) Lit. *house*, *i.e.* *family, race, nation*.

(20) Give oracular decisions and opinions based on the Law (*Tôrâh*).

(21) Cf. 1 S 9, 8; 1 K 14, 3; 2 K 8, 8; Ez. 13, 19; Am. 7, 12.

* RV has *Morashtite* instead of AV *Morasthite*.

† Cf. footnote to n. 4 on VII.

‡ Cf. *e.g.* 1 M 2, 42; 3, 8; 7, 5, 9, 13, 22, 23, 26, 35; 9, 27, 73; 10, 46; 12, 52; 13, 4, 26; 16, 2. Contrast 1 K 12, 20; Hos. 4, 15; also n. 14 on IX.

(22) If a man paid a priest or prophet well, he could obtain a favorable answer which was supposed to be inspired by JHVH.

After this line we must supply (but not insert; cf. VIII, *v* and BL 40, n. 13) *saying*.

(23) Even when true patriots like Micah foresaw a catastrophe, the upper classes, including the priests and false prophets, were still optimistic.

(24) The Heb. word denotes not only what is right (n. 1) but also the right way of doing a thing. Cf. the gloss to the proverbial poem (JHUC, No. 163, p. 89^b) in Is. 28, 26: He has trained him with regard to the proper way; also Jud. 13, 12 where Manoah asks the angel: What is the proper way with regard to the child, and what must be done with regard to him? (not *What shall be the manner of the child, and what shall be his work?* so RV). Cf. n. 25.

(25) Both physical and moral, Lat. *virtus*, courage; cf. Jer. 9, 23 (Heb. 22) and Joel 4, 10. *Power* is the mental power due to divine inspiration; *skill*, the knowledge of the proper way, the expertness derived from experience; *strength*, the courage.

(26) He will disregard them, pay no attention to their entreaties. He will not lift up His countenance upon them (Num. 6, 26) and make His face shine upon them, *i.e.* He will not look at them, let alone beam upon them.

(27) Jotham ben-Azariah acceded to the throne of Judah about 740 B.C. He seems to have reigned 739-734 B.C. Jotham's son Ahaz probably reigned 733-721 B.C. The names of Jotham and Ahaz (cf. Is. 1, 1) were added by a glossator who referred the glorification of John Hyrcanus' destruction (about 107 B.C.) of Samaria, which we find in IX, to Sargon's capture of Samaria in 721 B.C. Cf. above, p. 16, l. 11.

(28) In a vision; cf. my remarks on the religion of the Hebrew prophets in the *Transactions of the Third International Congress for the History of Religions*, vol. 1 (Oxford, 1908) p. 271.

(29) This gloss is unnecessary; cf. n. 22, and n. 19 on II.

II

(1) The Heb. text has the same verb (AV *they covet fields*) which is used in Ex. 20, 17. The Decalogue is later than Micah's poems; cf. p. 367 of the paper cited at the end of n. 18 on I; also ZDMG 63, 528, l. 31.

(2) The prophet identifies himself with the poor people (n. 5, and n. 4 on I). Geo. A. Smith calls Micah the *Prophet of the Poor*.

(3) You treat your own countrymen as though you were foreign invaders (2 M 5, 6). For *peaceful men* cf. the corrected text (OLZ 10, 308) of Am. 1, 6; also Ps. 55, 21.

(4) Even when a man seized the upper garment (*Cant.* 36, n. 10; BL

54, n. 10) of a poor debtor, he was obliged to restore it to him at sunset (Ex. 22, 26; Deut. 24, 13).*

(5) Micah says *my wives, my mothers* (lit. *pregnant women*). Cf. nn. 2, 13, n. 10 on III, and n. 2 on VIII.

(6) The places of connubial bliss, the harems. In a cuneiform incantation against evil spirits we read: *They startle the maid in her chamber, they drive the lord from his harem* (lit. *from the house of her union, i.e. union with her*).† Prov. 21, 9 (25, 24) means: *A corner on the roof is better than a termagant's conjugal chamber*.

(7) Cf. Neh. 5, 1-5.

(8) Clique.

(9) JHVH. It is possible, however, that *he will plan* is impersonal (n. 17 on III).

(10) The Heb. word denotes especially a poetic line consisting of two hemistichs (AJSL 26, 201, n. 3).

(11) The Heb. word is *nihyāh* which has passed into Greek and Latin as *nenia* (for *nehya*).

(12) Their punishment will be according to the law of retaliation: *eye for eye, and tooth for tooth* (Ex. 21, 24; Lev. 24, 20; Deut. 19, 21; Matt. 5, 38). As they spoiled their poor brethren, so they will be spoiled by the Assyrians; the foreign invaders will deprive them of their lands, just as they have robbed the poor of their homes and heritages (cf. the conclusion of n. 15). If the upper classes in Jerusalem had not ruined the poor people in the country, Judah might have been able to make head against the Assyrian invasion.

(13) The glossator who added *people's* to *my* (n. 5) *wives* referred the pronoun to JHVH; but the prophet speaks here, not JHVH.

(14) Lit. *ye will not go to a height*. The phrase *to set on high* (AVM in Ps. 59, 1) means *to save*. *Flood*=calamity (AJSL 23, 258, n. 3; 26, 209) and *high place*=place of safety (Ps. 40, 2).

(15) This clause may be a tertiary addition, but it is not a quotation from Am. 5, 13. The glossator meant to say, The Assyrian invasion will be a terrible calamity, and the upper classes will not escape. After the siege of Jerusalem in 597 the upper classes were deported to Babylonia; *none remained save the poorest sort of the people of the land* (2 K 24, 14). And when Jerusalem was destroyed in 586, *Nebuzar-adan left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time* (Jer. 39, 10; cf. 52, 16=2 K 25, 12). The lands of the upper classes, who had formerly

*The Heb. word for *mantle* (addért) denotes originally *camel's hair* (Mark 1, 6; Matt. 3, 4). It is connected with Assy. *udru*, *camel*, originally *drove* (=Heb. 'edr) of camels. For the *mantle of Shinar* (addért Šin'ár) or *Babylonish garment* in Josh. 7, 21 we must read addért se'ár as in Gen. 25, 25; Zech. 13, 4, (cf. EB 2933,5). See AJSL 26, 207; cf. my paper *Adar and Elul* in ZDMG 64, part 3.

†Assyr. *ardata ina maštakiša ušēlā, edla ina bīt emātiša ušēgā*.

robbed the poor of their houses and fields, were assigned to the poor at the beginning of the Babylonian Captivity (cf. above, n. 12).

(16) Moral impurity and corruption.

(17) The Assyrian invasion (cf. gloss ξ).

(18) This is a (gratuitous) correction of the word in the text; a glossator substituted the shorter masculine form *neh y* for the feminine form *nih yâh* (cf. n. 11).

(19) This addition is unnecessary (cf. n. 29 on I).

(20) The Assyrians who lead us into captivity (cf. n. 15).

(21) The Assyrian conquerors will distribute our lands (cf. 1 M 3, 36).

(22) The lands will not be allotted by the officials of the Jewish Congregation (Josh. 18, 10; Ps. 78, 55; Ez. 45, 1).

(23) This is a protest against the threat (contained in vv. 3, 4) that Judah will perish (W). For *race of Jacob* (1 M 5, 2) see nn. 17, 19 on I. V. 6 might be given as a tertiary gloss, v. 7 as a quaternary addition, and v. 11 may be post-quaternary. We may supply (but not insert) before v. 6: The rulers may have said of Micah and his followers.

(24) This is a later theological gloss (n. 39 on V).

(25) Lit. *and lie wind*.

(26) This was an intoxicating beverage (AV *strong drink*) made from honey, or dates, or from the fermented juices of other fruits (EB 5309, 8; 5318, 25).

(27) While v. 6 is a protest against Micah's threats in vv. 3, 4, v. 11 represents a protest against the criticism contained in v. 6. The glossator meant to say, You cannot always talk of wine and mead, feasts and banquets, and other pleasant entertainments; it is sometimes necessary to talk plainly.

(28) This is a variant to the phrase in the text. Both expressions are impersonal (n. 17 on III).

(29) The Heb. has here the older ending *-n*, which is common in Aramaic, just as the older termination of the English infinitive is still common in German.

III

(1) This lamentation is composed in the same meter (with 3+2 beats in each line) which we find in the Maccabean (OLZ 10, 63) elegies known as the Lamentations of Jeremiah (Heb. *qînôt*). It is therefore called by some the *qînâh* meter. But this name is a misnomer; we find these pentapodies in a great many poems which are in no way elegiac (e.g. Ps. 23 and 110; Nah. 10 and 14) and several threnetic poems (e.g. David's dirge on Saul and Jonathan; JHUC, No. 163, p. 55) exhibit a different meter (AJSL 20, 165, n. 9; 21, 137). We have lines with 3+2 beats in English poems like Walter Scott's

Proud Máisie is in the wóod,
 Wálking so éarly,
 Sweet Róbin síts on the búsh,
 Singing so rárely.

or P. B. Shelley's

One wórd is too óften profáned
 For mé to profáne it.

See p. 270 of the paper cited in n. 28 on I; AJSL **26**, 202, n. 4.

This patriotic elegy has been called by some distinguished scholars a *capucinade*, because they understood neither the meaning of this term, which denotes a weak sermon,* nor the meaning of the Heb. text; cf. my paper *Micah's Capucinade*, in JBL **29**.

(2) What the prophet predicted in his second poem (II) has come to pass: King Sennacherib of Assyria has invaded the Shephelah (n. 15 on I) and threatens Jerusalem. Sennacherib had captured Sidon, Sarepta, Achzib, Accho, and other Phenician strongholds. The rulers of Arvad, Gebal, Ashdod, and other Phenician cities, also Ammon, Moab, and Edom, had submitted to the Assyrian king. The rebellious ruler of Ashkelon had been deported with his family to Assyria. Joppa and other cities belonging to Ashkelon had been sacked. The great army which the rulers of Egypt (IN 466) had sent against Sennacherib had been defeated by the Assyrians at Eltekeh. Eltekeh and Timnath were reduced, Ekron submitted. Sennacherib then proceeded to ravage Judah, capturing 46 fortified towns and countless villages; more than 200,000 people were carried into captivity (cf. EB 4364. 4368 and the translation of Sennacherib's cuneiform account of his campaign against Palestine in KB **2**, 91-97; also 2 K **18**, 13).

(3) As a sign of mourning (2 S **15**, 30; Is. **20**, 3: *Pur.* 24, 40). The Heb. text has *barefoot and unclad*. The two words have been tranposed in the English translation for the sake of the rhythm. *Unclad* means *stripped of all clothing save the coarse loin-cloth* (sack-cloth).† Mourners originally tore off their garments and put on a loin-cloth. Afterwards they merely tore their garments at the breast for a hand's breadth and put on the loin-cloth under their ordinary garments (*Est.* 38, cf. nn. 6. 27). According to Is. **20**, 3 the prophet went unclad and barefoot for three years as a sign of mourning for the impending catastrophe of Egypt and Ethiopia to which Palestine looked for help against Assyria. This prophecy, however, was not fulfilled. Cf. the translation

*A capucinade is not a poem containing some paronomasias (n. 18).

†Cf. 2 M **3**, 19: *the women were girt with sack-cloth under their breasts* (ὑπεζωσμέναι ὑπὸ τοὺς μαστοὺς αἱ γυναῖκες σάκκου), and **10**, 25: *they girded their loins with sack-cloth* (τὰς ὀσφύας σάκκου ζώσαντες). Note also Ps. **30**, 12: *Thou hast put off my sack-cloth and girded me with gladness*.

of *Isaiah*, in the Polychrome Bible, pp. 26. 153. In the gloss Is. 20, 2* we must, of course, read *Go, and gird* (wē-ḥaḡartá) *a sack-cloth on* ('al) *thy loins*† instead of *Go, and loose the sack-cloth‡ from off thy loins*. Similarly the scribes have substituted in ρ (n. 50) *they went out for they entered*,|| and in VI, vii RT reads *far removed* instead of *near*. In Ex. 23, 3 we must read *Thou must not countenance a great* (instead of *poor*) *man in his cause*. For similar confusions of the scribes cf. OLZ 12, 213, n. 7. A good many of the ancient scribes were not more exact than some of the modern commentators.

(4) That is, ostriches. At night the ostrich emits a hoarse, melancholy note resembling the lowing of an ox in pain.

(5) The Judean cities in the Shephelah (n. 2).

(6) Not *roll* or *wallow*, but *burrow, bury thyself, lie concealed*. Originally mourners prostrated themselves on the ground and rolled in the dust. Afterwards they merely sprinkled dust (or ashes) upon their heads (cf. n. 3; *Pur.* 24, 42, and Jer. 6, 26; 25, 34; also Josh. 7, 6; 1 S 4, 12; 2 S 1, 2; 13, 19; Ez. 27, 30; Job 2, 12; Neh. 9, 1).

(7) Cf. n. 14 on I, and Lev. 21, 5; Is. 15, 2; Jer. 16, 6; Ez. 7, 18.

(8) The griffin vulture (*Gyps fulvus*). Vultures have their head and neck more or less bare of feathers.

(9) The cities in the Shephelah (n. 2) have been battered by the Assyrians and have succumbed to the besiegers. This endangers Jerusalem. Sennacherib says in the cuneiform account of his campaign against Palestine (n. 2) that he shut in Hezekiah within his capital, Jerusalem, like a caged bird (n. 52 and 2 K 18, 17). Micah's elegy was composed before Saphir and Lachish (nn. 15, 19) were besieged by the Assyrians, and before Sennacherib blockaded Jerusalem.

(10) Cf. n. 5 on II. Micah means Jerusalem, not his native town Mareshah (n. 15 on I). Glosses ο. π. ηη are correct.

(11) Lit. *breaker*, i.e. one who makes breaches in the walls, &c. The poet means, of course, the Assyrian besiegers; but some modern commentators (NMG) think that this word denotes a *bell-wether*, and that this bell-wether is JHVH.

(12) The Assyrians.

(13) Sennacherib.

(14) Evacuate your city, if you desire to save yourselves; Saphir (n. 15) will surely fall into the hands of the Assyrians; cf. ψ.

*Also *unclad and barefoot* in v. 4 is a gloss; the following *with buttocks uncovered* is a tertiary addition, and *the shame of Egypt* a quaternary gloss. The captives were not led away *unclad and barefoot*.

†In other passages (e.g. 1 K 21, 27) we find the phrase *he put sack-cloth upon his flesh* (i.e. *privy parts*, cf. AJSL 26, 1).

‡This sack-cloth is, of course, entirely different from the addér̄t se'ár (cf. footnote to n. 4 on II).

|| The Vulgate has *et ingredientur per eam*, but the *codex Amiatinus* reads *egredientur*.

(15) Šaphir (which means *Beautiful* in Aramaic, just as Joppa has this meaning in Heb.) is represented by the three villages Sawāfir (an Arabic plural form of Sāphîr) NE of Ashkelon, SE of Ashdod, on the road from Ashkelon to Jerusalem. Micah, it may be supposed, advised the inhabitants of Saphir to evacuate their city after the ruler of Ashdod had submitted to the Assyrian king (n. 2).

(16) Lit. *its*. The possessive pronoun is sometimes used instead of the demonstrative pronoun (*Kings* 299, 30).

(17) The Heb. text has the impersonal construction *he* (i.e. *someone*) will take; cf. the conclusion of n. 28, nn. 9. 28 on II; also nn. 61. 67 on VIII, n. 7 on X, and the translation of *Leviticus*, in the Polychrome Bible, p. 62, l. 53.

(18) Pack up your things, if you desire to save them! The city will be sacked by the Assyrians. Lit. *attach the cart to the steed* (cf. the Ciceronian *raeda equis juncta*) = Attach the steed to the cart, harness the horses to the wagons, as we might be inclined to say. There is a paronomasia (cf. nn. 24. 25. 31. 52) in the word for *steed* (Heb. *rāchsh*) and the name *Lachish*.* D translates: *Macht fertig Pferd und Gefährt die Bürgerschaft Lachis*. Dr. Furness suggested: *In carts bestow what ye lack, ye dwellers of Lachish*.

(19) The present Tell'el-Ḥesý† on the road from Bêt Jibrîn (n. 15 on I) to Gaza, 16 miles E of Gaza, a little to the north, ten miles from Bêt Jibrîn. Sennacherib sent the Rabshakeh from Lachish to Jerusalem (2 K 18, 14. 17; cf. 19, 8; Is. 36, 2). A cuneiform legend (KB 2, 115) on an Assyrian relief, now in the British Museum, reads: Šin-axê-ri-ba šar kiššati šar mât Aššûr ina kussi nimêdi ûšib-ma šallat âl Lakisu maxaršu êtiq, Sennacherib, king of the universe, king of Assyria, sat on a high throne (lit. *a throne with a footstool*) while the spoil of Lachish passed before him. See the full-page illustration facing p. 48 of the translation of *Isaiah* in the Polychrome Bible. For the name of Sennacherib and nimêdu, *footstool* see AJSL 26, 19, l. 5; 7, § 6. Tell-el-Ḥesý was excavated by Professor Flinders Petrie in 1890, and his work was continued by Dr. Bliss. Cf. F. J. Bliss, *A Mound of Many Cities; or Tell el-Hesý Excavated* (1898).

(20) Lit. *verily thus* (kén, *thus* with prefixed emphatic la, *verily*)‡ *thou* (Jerusalem) *wilt give*.

(21) The bridegroom paid for his bride, but the bride (n. 15 on I) received some parting gifts from her parents (Josh. 15, 16; Jud. 1, 12). The same word (šillûḥîm) is used in 1 K 9, 16. Jerusalem must part

*The original form of the name may have been *Rachish*, Heb. *ra kîš* (cf. *rê kûš*) with the meaning *acquired, domain*; cf. 2 Chr. 35, 7; 31, 3; 1 Chr. 27, 31; 28, 1, and the Assy. *qiḡir šarrûti* (AJSL 26, 13). The stem *ra kâšu* probably means originally *to bind* = *ra kâsu*. The original meaning of *ra kûš* may have been *bridled*.

†Ḥesý (or ḥasî) denotes *level ground saturated with water*.

‡Cf. n. 61 to my paper *Micah's Capucinade* in JBL 29; see also JAOS 30, 343.

with Gath; her *daughter* (cf. couplet ii) will become the bride of Sen-nacherib, *i.e.* the city will be captured by the Assyrians. In an old German song of Prince Eugene and the city of Lille (BL 48, n. 11) this famous Austrian general, who captured Lille in 1708, says:

Prinz Eugen bin ich genennet,
Der zu dir in Liebe brennet,
Lill', du allerschönste Braut.

Lille answers:

Lieber Herr, fort packet euch,
Gehet in das deutsche Reich,
Denn ich habe zum Galanten,
Zum Gemahl und Caressanten,
König Ludwig von Frankreich.

But Prince Eugene says in the last stanza but one:

Lill', mein Engel und mein Lamm,
Ich weiss dir den Bräutigam,
Kaiser Karl, der Weltbekannte,
Ich bin nur sein Aösgesandte,
Und des Kaisers General;

whereupon Lille concludes:

Ei wohlan, so lass es sein,
Karle sei der Liebste mein,
Denn der Ludewig veraltet,
Und die Lieb' ist ganz erkaltet,
Karl ist noch ein junger Held.*

A fortress that has never been taken is called a *maiden*, and a virgin is regarded as a fortress. In the Biblical Love-Songs (Cant. 8, 10) the maiden says of her brothers:

Albeit a wall am I, thus far,
my bosom is growing like towers,
And to them I am verily seeming
ready to surrender the fortress.†

In Goethe's *Faust* we read: *Mädchen und Burgen müssen sich geben.*

(22) Gath (*i.e.* *Winepress*; cf. n. 42 on V) was one of the five royal cities of the Philistines (n. 20 on VIII). Goliath came from Gath. Ittai of Gath was the captain of 600 men in the service of David. According to 1 Chr. 18, 1, David took Gath and her towns (*lit. daughters*) out of the hands of the Philistines. Rehoboam fortified Gath (also Mareshah and Lachish; cf. 2 Chr. 11, 7-9). St. Jerome (*ad Mic.* 1, 10) says that Gath was situated on the road from Eleutheropolis (Mareshah; cf. n. 15

*When Prince Eugene captured Lille in 1708, Charles VI was but 23 years old, while Louis XIV was 70.

†Cf. *Cant.* 6, vi; 32, n. 24; 84 and 60; BL 41, n. 20. Contrast Budde's meaningless translation in HSAT 2, 371.

on I) to Gaza. It may be the modern 'Arâq el-munšiyah between Eleutheropolis and Lachish, less than two hours from Tell el-Ḥesi (n. 19).

(23) Not the Phenician city (n. 2) nine miles N of Accho, near the promontory of Râs-el-Naḳûrah, but the Judean city which is mentioned in conjunction with Mareshah (n. 25) in Josh. 15, 44. In the story of Judah and Tamar (see footnote to n. 24 on IX) this name appears as *Chezib*.

(24) More accurately, Achzib, the maiden, will jilt the king of Judah;* lit. *will be deceitful to the king of Judah*. There is a paronomasia (n. 18) in the word for *deceitful* (Heb. achzáb) and the name *Achzib*. Heb. achzáb denotes especially a *deceitful brook*, i.e. a stream which is dry during the summer. The achzáb deceives and disappoints the wanderer who expects to refresh himself with its water; Achzib will disappoint the king of Judah, and succumb to Sennacherib. D translates: *Den Königen Israels lässt Achsib das Nachsehn*. Dr. Furness suggested: *Deceitfully acts Achzib toward the King of Judah*.

In modern Palestinian songs a maiden is often called a *well* or a *fountain*. Waterwheels and buckets symbolize the enjoyment of love. The beloved is said to have a water-wheel in her palate, because her kisses are so refreshing. The bride is the fountain of pleasure, the source of delight, the wellspring of happiness, the cistern of bliss, the stream of enjoyment. In a modern Palestinian song the maiden says, When thou art thirsty, I promise thee water of my breasts which are like water-wheels, i.e. If you desire me, my charms will satisfy you. Ecclesiastes (12, 1) says, *Remember thy well (i.e. thy wife) in thy youth*. In Prov. 5, 15 we read:

Drink water from thine own cistern
and the flow from thine own well!

i.e. Enjoy only the wife of thy youth (see v. 18).†

(25) Lit. *the heir will go in to thee, O maiden Mareshah*. There is a paronomasia (n. 18) in the word for *heir* (Heb. yôrêsh) and the name Marêsháh (n. 15 on I). Môrasháh means *inheritance, possession*. But there is no etymological connection between môrasháh, *inheritance*, and Marêsháh.‡ D translates: *Der Räuber ist auf dem*

*RT has *Israel* instead of *Judah*; so, too, in the last line of this poem and in gloss λ. Cf. conclusion of n. 18 on I, and n. 8 on V.

†Cf. *Cant.* 48, n. 36; BL 89. and nn. 72-84 to my paper *Micah's Capucinade* in JBL 29.

‡The name of the capital of the Shephelah is connected with rêš=rôš, *head*; whereas yôrêš, *heir*, is connected with tîrôš, *must*, the unfermented juice pressed from the grapes. The original meaning of yarâsh is *to press, squeeze, extort, rob, bereave*. Yîrâš, *he falls heir* means originally *he is bereft*; cf. German *Erbe*, *heir*=Lat. *orbis*, *bereft*=Greek ὀρφανός, *orphan*. Lat. *heres*, *heir* is connected with χῆρος, *empty, bare, destitute, bereft, widowed* (AJSL 26, 215).

Marsche, Weh dir, Marescha. Dr. Furness suggested: *To thy chamber marches the heir, O city of Mareshah.*

Sennacherib will inherit (*i.e.* take possession of) this daughter of Judah (cf. couplet ii). Among the ancient Hebrews the heir appropriated even the concubines of his deceased father. A man's widow could be inherited like chattel. Sennacherib will go in to this daughter of the kingdom of Judah, just as Absalom went in unto David's concubines.* Pseudo-Smerdis appropriated the royal harem of his predecessor Cambyses (*Pur.* 8, 27). Cf. also Hom. *Il.* 9, 453.

(26) This is a marginal quotation from 2 S 1, 20, *i.e.* David's dirge on Saul and Jonathan (n. 1).

(27) As a sign of mourning. Originally mourners scratched themselves till the blood ran; afterwards they merely made some symbolical incisions (cf. nn. 3, 7; also Lev. 19, 28; 21, 5; Deut. 14, 1; Jer. 16, 6; 41, 5; 48, 37). The mourners did not shed their blood to feed the manes of departed friends; nor was this practice a blood-covenant with the dead, or a symbolical expression for the willingness of the mourner to depart and be with the loved and lost one. Contrast EB 972 and the translation of *Leviticus*, in the Polychrome Bible, p. 90, l. 20.

(28) Nebuchadnezzar (2 K 25, 1). This couplet is a quotation from a poem describing the fall of Jerusalem in 586 B.C. (so, correctly, M). At that time Nebuchadnezzar himself was at Riblah (2 K 25, 6) *i.e.* Arbela=Irbid, SW of Magdala, NW of Hammoth, the ancient capital of Galilee (S of Tiberias). In other passages this name appears as *Arpad* (OLZ 11, 238; TOCR 1, 302; AAJ 5). The phrase *he has laid* may also be impersonal=*someone has laid* or *it has been laid*; cf. n. 17.

Micah says in his elegy, *For thy charming daughters* (n. 5) *poll thy head like a griffin*. The glossator meant to say, Similarly a poet says in a poem describing the fall of Jerusalem, *Now lacerate thy flesh &c.*

(29) The people of Jerusalem.

(30) Not *with a rod*. A man is not smitten on the cheek with a rod.† The regent of Judah will be insulted in this manner when he is arraigned before Nebuchadnezzar (2 K 25, 6; Jer. 39, 5; 52, 9; cf. 1, 16; 4, 12; 12, 1) just as Jesus was smitten on the cheek when he was examined before Caiaphas.‡

(31) King Zedekiah of Judah (597-586 B.C.) is not called *king*, but *regent*, or *ruler* (Heb. šōfēṭ, which is the same word as the Carthaginian title *sufes*) because the author of this poem regarded Jehoiachin as the legitimate King of Judah, although he had been deported to Babylonia;

*See 2 S 16, 20; cf. also Ez. 22, 10; Lev. 18, 8; Deut. 27, 20; 1 K 2, 13; Gen. 35, 22; 49, 3.

†Cf. John 18, 22; ἔδωκεν ῥάπισμα τῷ Ἰησοῦ, *scil.* eis σιγάνα, not *he struck him with a rod* (AVM). The Vulgate has, correctly, *dedit alapam Jesu*.

‡Cf. also 1 K 22, 24; Job 16, 10; Matt. 26, 67 (ἐράπισαν).

nor does Ezekiel call Zedekiah *king*. Cf. 2 K 25, 27 and Ez. 1, 2; 21, 25-27 (Heb. 30-32).*

There is a paronomasia (nn. 18. 24. 25. 52) in the word for *trial* (Heb. šāft) and the word for *regent* or *ruler* (Heb. šôfét). If ba-šāvt, *with the rod*, were correct, we might imitate this by the translation *with a ruler they will strike on the cheek the ruler of Judah*. The paronomasia in the corrected text may be rendered by *The court* (n. 37 on VIII) of *Judah will be slapped in court*.

(32) RT has *Israel*; cf. footnote to n. 24, also n. 44 on VIII.

(33) Lit. *she travailed* (labored) *for a good thing*. This calamity came from JHVH; cf. gloss π and 2 M 5, 17; 6, 12-16; 7, 33, also the Syriac Apocalypse of Baruch, 1, 4; 4, 1; 6, 9, and my remarks on the doctrine *God chastises him whom He loves* on p. 270 of the paper cited in n. 28 on I. Sennacherib's blockade of Jerusalem and the miraculous preservation of the city exercised a profound influence on the religion of the chosen people. The Exodus from Egypt and the crossing of the Red Sea laid the foundation of the Mosaic Law, and the preservation of Jerusalem in 701 B.C. established the religion of the prophets.†

(34) In the Maccabean poem Is. 26, 5 the Samaritans are called *those who dwelt on high*. The lofty city which has been razed to the ground is Samaria (n. 27 on I). Here *she who dwells on high* denotes Zion (contrast n. 2 on X).

(35) The following two triplets (with 2+2 beats) are a quotation illustrating the metaphorical use‡ of the verb *she suffered* (lit. *travailed*) in the preceding theological gloss. In the Heb. text we have the same word for *she suffered* (hālah) and *pangs* (hīl) as well as *suffer pangs* (hīli). The verb translated *labor* means lit. *expel* (the fetus). This *expulsion* is especially painful.

(36) Jerusalem.

(37) This king is not JHVH (Jer. 8, 19) but Zedekiah, who had fled from Jerusalem, with all his army, but was captured near Jericho and taken to Riblah=Arbela in Galilee (cf. n. 28 and Jer. 39, 4; 52, 7; 2 K 25, 5).

(38) Also the leading men and advisers of the king had been sent to Riblah (2 K 25, 18. 19). Among those who remained there was hardly anyone who had experience in public affairs (EB 2249, § 45).

(39) The rest of the people that were left in the city (2 K 25, 11). Only the poor of the land were left behind. According to Jer. 52, 30 the

*See the translation of *Ezekiel*, in the Polychrome Bible, p. 94, n. *; p. 132, l. 28; also p. 109, l. 24; p. 133, l. 27; p. 137, ll. 49-52, and p. 2 of the remarks on my translation of Is. 40, in Drugulin's *Marksteine* (Leipzig, 1902). Cf. also EB 2348.

†Cf. EB 2244, § 35; n. 19 to my paper *Babel and Bible* (JHUC, No. 163, p. 53) and the conclusion of my paper *Midian and Sinai* in ZDMG 63, 513, l. 6.

‡Cf. Is. 26, 17. 18; 37, 3; 66, 7. 9; Jer. 6, 24; 22, 23; Hos. 13, 13.

aggregate number of the persons who were deported from Jerusalem to Babylonia was 4,600.

(40) During the long journey from Jerusalem to Babylonia. Contrast Ps. **121**, 6 (AJSL **11**, 123; cf. footnote to n. 3 on V).

(41) While the poem from which the preceding two triplets are quoted may have been written toward the end of the Babylonian Captivity (see the remarks on Is. **40**, cited in the footnote to n. 31) about B.C. 539, the present passage is Maccabean: it refers to the time *when the nations round about . . . thought to destroy the race of Jacob*.* The Book of Obadiah (except vv. 5, 7 which are taken from an old poem composed about 580 B.C.) was written in the same year (164 B.C.) as were also Pss. **60** and **68**; see *Florilegium Melchior de Vogüe* (Paris, 1909) p. 281 (cf. n. 23 on VIII).

(42) See 1 M **5**, 1, 10, 15, 38; cf. also **3**, 52, 58; **12**, 13, 53; **13**, 6.

(43) Paganized; cf. 1 M **1**, 41-49, 54, 59; **2**, 15; **14**, 31; 2 M **4**, 10-15; **6**, 1-9. The nations round about were incensed over Judas Maccabæus' rededication of the Temple (December, 165 B.C.). Cf. 1 M **5**, 1; **4**, 38, 43-45.

(44) JHVH has gathered all those nations around you, not that they may crush you with their superior force, but that you may be able to exterminate all at once. JHVH Himself will overthrow them before our face. Cf. 1 M **3**, 18, 22; Joel **4**, 2, 12, 14.

(45) Cf. Joel **4**, 13; also Is. **41**, 15. To *thresh* (or *tread down*) is often used in cuneiform accounts of warfare (*Kings* 243, 23). The grain was trampled out by oxen (Hos. **10**, 11; Deut. **25**, 4, and conclusion of n. 3 on VI).

(46) JHVH will double and treble the strength of the Maccabean fighters; they will be, as it were, like fighting-cocks with metal spurs (cf. 1 M **3**, 19; **4**, 30; **7**, 42; also **4**, 6; 2 M **15**, 11, 21, and AJSL **23**, 230, n. 24). For *horns of iron* see 1 K **22**, 11=2 Chr. **18**, 10; cf. Deut. **33**, 17. Sardanapalus says in the cuneiform account of his Arabian campaign (KB **2**, 227, l. 78) that Beltis had pushed † his enemies with her powerful horns. See also Ps. **44**, 6.

(47) Cf. 1 M **4**, 23; **5**, 68; **7**, 47; also Ps. **68**, 13, 14 (AJSL **23**, 223) and 2 M **8**, 30. For *devote* see Josh. **6**, 18, 24; cf. the translation of *Joshua*, in the Polychrome Bible, p. 63, l. 18.

(48) Cf. Josh. **3**, 11, 13; Zech. **4**, 14; **6**, 5; Ps. **97**, 5; 2 M **12**, 15. See also Deut. **10**, 14.

(49) Cf. the beginning of note 33.

(50) RT reads *are gone out by it*; cf. conclusion of n. 3.

(51) Cf. for this term the explanation of Ps. **23** in AJSL **21**, 141, n. 21.

* See 1 M **5**, 1, 2, 38; cf. Pss. **83**, 4-9; **118**, 10-12, and n. 7 on VII; also 1 M **3**, 52, 58; **4**, 8.

† Assy. *nakapu*=*nagapu* (partial assimilation). Cf. Assy. *nagāšu* and Heb. *nagāh*.

(52) Lit. *the inhabitants of Zaanan could not go out*. There is a paronomasia (n. 18) in the name *Zaanan* (Heb. צַא'נָאן) and the verb *go out* (Heb. יָאֵץ'אֵה). *Zaanan* is a by-form of *Zion*. Both names mean *protection, protected place*. Now this well-protected place is blockaded by Sennacherib, all egress is cut off (n. 9).

IV

(1) Cf. above, p. 14, l. 22; p. 17, l. 23.

(2) Lit. *into*. *Zion* is to be reduced to arable land, leveled with the ground, razed to the ground (2 M 9, 14).

(3) *Zion* denotes here, not the Temple hill, but the whole city of Jerusalem (Is. 4, 3, 4; 30, 19; Lam. 5, 11; cf. n. 52 on III, also n. 3 on I).

(4) Of ruins.

(5) Shrubs will grow in the courts as in a forest or on one of the mountains; cf. 1 M 4, 38; also Hos. 10, 8; Is. 34, 13 (AJSL 19, 199). *Height* in the present passage does not denote a *high-place*, i.e. a place of idolatrous worship, a sanctuary of a heathenish cult. Cf. the *heights of the land* in IX, i.

(6) In the following lines the prophet may have predicted the destruction of the Temple at the hands of the Assyrian invaders (2 K 25, 9-17; also 21, 12-14). This prophecy of Micah may have been suppressed. In the Deuteronomistic passage 1 K 9, 8, the statement *this Temple will become heaps of ruins* has been corrected to *this Temple will be supreme*. Cf. above, p. 14, l. 25.

V

(1) This poem, which seems to describe the corruption in Judah prior to the destruction of Jerusalem in 586, is a retrospect which may have been applied to the condition of Jerusalem at the beginning of the Maccabean period (168 B.C.) just as the Book of Daniel was not written during the Babylonian Captivity, but during the Syrian Persecution (164 B.C.).* With the arguments used by some OT scholars to determine the date of a text we might just as well prove that Schiller's poem *Hektors Abschied* was written before the fall of Troy (n. 7 on X). A great many Maccabean texts are retrospective (e.g. 1 M 2, 51-61; Pss. 78, 95, 8-11; 105, 106; 135, 8-12; 136, 10-24; 137). The majority of the Psalms are Maccabean (JHUC, No. 163, p. 54^a; AJSL 23, 225, 257; ZDMG 61, 283, l. 24; 287, l. 7; 288, l. 44). See also above, p. 15, l. 6.

(2) Controversy, lawsuit, cause, complaint, accusation. The same word (*cause*) is used in Ex. 23, 3 (where we must read *great* instead of *poor*; see conclusion of n. 3 on III). Heb. רִיב means *to try to obtain retaliation or redress* (AJSL 26, 19, l. 7).†

*Cf. the remarks on Ps. 137 in OLZ 10, 65, n. 6; 66, n. 10.

†Cf. the second hemistich of VI, v and the Maccabean passage Is. 3, 13-15; see also Is. 1, 18; 43, 26; Jer. 25, 31; Hos. 4, 1; 12, 3; Ps. 50, 7, 8, 21.

(3) The mountains of Judah, especially the mountains round about Jerusalem (Ps. 125, 2). The hill-country of Judah (Josh. 21, 11) is called in Josh. 10, 40; 11, 16 *the mountain*, and in Luke 1, 39 (cf. v. 65) ἡ ὄρεινῃ. Also in Ps. 121 *the hills* denote the hill-country of Judah: *I lift up mine eyes to the hills*=I am anxious to return to the hill-country of Judah.*

(4) The mountains are regarded as the foundations of the land (Ps. 90, 2; Prov. 8, 25, 26; Job 38, 6).

(5) Clemens Brentano says in his poem *Der Schiffer im Kahne: Die Berge drängen sich heran und lauschen meinem Sang*. The whole country is to hear JHVH's charges. Cf. n. 1 on IX, also Hos. 10, 8; Luke 23, 30; Rev. 6, 16.

(6) The Jews. Stanza A is addressed to Judah; stanza B, to Jerusalem. Cf. Is. 5, 3 (AJSL 19, 201).

(7) JHVH accuses Judah of breach of contract. He had made a covenant with His people (Ex. 34, 27). He had promised to be kind to them (Ex. 20, 6; Ps. 103, 17, 18) and to make them superior to all other nations (Deut. 26, 19; 28, 1) if they would love Him and keep His commandments; but they have transgressed His laws. JHVH has performed His part of the agreement. He redeemed them from bondage in Egypt (v. 4^a). He never failed them as long as they kept His commandments. They have no just grievance against Him (v. 3). But they worshiped other gods like their idolatrous cousins (n. 18 on I) of the Northern Kingdom (v. 16). Jerusalem has been the chief offender (v. 9; cf. 1, 13^b). The upper classes of the capital have committed all sorts of outrages (v. 12). They have oppressed and cheated their poorer brethren; they have increased their wealth by means of scant measures, false scales, and false weights (vv. 10, 11). Therefore (Deut. 28, 15, 45; 30, 17, 18; Ps. 106, 40) JHVH allowed the Chaldeans to destroy Jerusalem in 586 B.C. Also the destruction of Jerusalem in 168 B.C. (1 M 1, 31) and the Syrian persecution are the just punishment for the sins of the chosen people (n. 26). At the beginning of the Maccabean period many Jews forsook the holy covenant,† joined the heathen, and sold themselves (like Ahab, 1 K 21, 25; cf. couplet iii) to do mischief (1 M 1, 15).‡

The present poem tries to answer the question, Wherefore has JHVH done thus unto this land? What means the heat of this great anger? (Deut. 29, 23). Why has Jerusalem been destroyed in 586 and 168?|| Why has the Temple been defiled? Why have the chosen people been

*See Dr. Stevens' commentary, AJSL 11, 121. Cf. Ez. 6, 2, 3; 36, 1, 4, 6, 8; and IX, i; also Deut. 32, 1; Is. 1, 2; Jer. 6, 19; 22, 29 (cited in the Syriac Apocalypse of Baruch, 6, 8).

†Cf. Pss. 78, 10, 37, 56; 81, 12; contrast Ps. 81, 15 and 2 M 1, 2-4.

‡See also 1 M 1, 43, 52; 2 M 4, 10-17; 5, 17; 6, 12-16; 7, 32. Contrast Ps. 44, 18-22.

||Not only Ps. 137 but also the so-called *Lamentations of Jeremiah* refer to this second destruction of Jerusalem in 168 B.C. (OLZ 10, 63).

deported to Babylonia? Why are they persecuted by the Daughter of Babylon, *i.e.* the Seleucidan kingdom? * Cf. 2, 7 (II, *aa*) and 1 K 9, 8; Jer. 22, 8; also the Syriac Apocalypse of Baruch, 5, 3; 13, 4. A cuneiform parallel is found in KB 2, 227, 68-72 (*Kings* 121, 14). Cf. also the remarks on Am. 3, 2 (2 M 6, 14) on p. 269 of the paper cited in n. 28 on I.

(8) For *Israel* instead of *Judah* see n. 32 on III.

(9) Have I ever done you any wrong?

(10) Have I ever demanded anything unreasonable? Cf. Is. 43, 22-24.

(11) Or *against Me* (Is. 43, 26). State your objections or counter-charges, if you have any grievances. Have I ever been unjust? Have I ever given you any cause for complaint?

(12) Lit. *the house of servants* (Ex. 13, 3. 14; 20, 2; Jer. 34, 13). See also conclusion of n. 33 on III.

(13) You worshiped idols like the most idolatrous rulers of the Northern Kingdom (n. 18 on I). Cf. 1 K 16, 26. 30-33. Omri is the first king of Israel (about 887-875 B.C.) whose name is found in the cuneiform inscriptions: the Northern Kingdom is called in Assyrian *the land of the House* (n. 19 on I) *of Omri*. He founded the city of Samaria which was regarded by the Jews as a center of idolatry. Samaria means *well-guarded place* (n. 52 on III). The first king of Israel, Jeroboam I (about 930 B.C.) is said to have set up images of a bull, overlaid with gold, in the sanctuaries of Dan and Beth-el. This is *the sin of Jeroboam* which is so often alluded to in the Book of Kings (cf. IX, 8).

(14) Ahab (about 875-853) was the son and successor of Qmri. He built a temple of Baal in Samaria. His wife was Jezebel, a daughter of King Ethbaal (Ittobaal) of Tyre. According to 1 K 16, 33 Ahab did more to provoke JHVH to anger than all the kings of Israel that were before him. The daughter of Ahab and Jezebel was Athaliah, the wife of King Jehoram of Judah (2 K 8, 18. 26).†

(15) Their religious and political program; cf. the remarks on Ps. 1 in AJSL 19, 139, n. 31.

(16) The result of this policy was the disgraceful position among the peoples, to which Judah was reduced after the destruction of Jerusalem in 586 B.C. (Deut. 28, 37; Ez. 36, 15). Also at the beginning of the Maccabean period the condition of the Jews was disgraceful;‡ but when Simon (May, 142 B.C.) triumphantly entered the gates of the Syrian citadel of Jerusalem, the stone which the builders rejected had become the keystone; see Ps. 118, 22 (cf. AJSL 21, 145, n. 43; also n. 11 on VII, and n. 6 on VIII).

*As soon as the wrath of JHVH was turned into mercy, the heathen could not make head against the Jews; see 2 M 8, 5; 1 M 3, 8. Cf. n. 14 on VII.

†EB 2351 states that Jehoram was a son of Jehoshaphat *by Athaliah*.

‡Cf. 1 M 1, 28. 40; 2 M 1, 27; also Pss. 22, 7; 31, 12; 44, 14; 79, 4; 80, 7; 89, 42. 51; 119, 22.

(17) Jerusalem; cf. n. 6.

(18) Cf. Micah's denunciation in I, i. ii. and II, i-iv; also Nehemiah's rebuke of the nobles (Neh. 5, 7).^{*} At the beginning of the Maccabean period the Jewish aristocracy sympathized with the Syrians; the lower classes were orthodox; see AJSL 26, 21, n. 26 (Ps. 4, 3). Cf. above, p. 15, n. 10.

(19) Lit. *forget*.

(20) Their wealth is not honestly acquired; they have robbed the poor by means of scant measures, false scales, and false weights, although they knew that this was abomination to יהוה (Lev. 19, 35. 36; Deut. 25, 13-16; Ez. 45, 9. 10; Prov. 11, 1; 16, 11; 20, 10).

(21) Execrable; lit. over which people are enraged, which enrages,angers, exasperates them.

(22) Lit. *emaciated, lean*. The Heb. has *ephah of leanness*.

(23) The *ephah* was a dry measure equal to about 77 American pints or 36.44 liters (*Numbers* 44, 11). The corresponding liquid measure was called *bath*=βάρος (Luke 16, 6; cf. Ez. 45, 11).

(24) Lit. *Shall I pronounce her clean* (acquit her) *with* (or *in spite of*) *balances of wickedness*.

(25) Cf. Is. 1, 5-8. The Heb. text has *I will make thee sore and smite thee* (AV, following RT, *I will make thee sick in smiting thee*). This may be a *hysteron-proteron*.

(26) The destruction of Jerusalem is the just punishment for their violation of the covenant with יהוה (cf. n. 7; also n. 13 on IX).

(27) The best part of her population and all her treasures, including the sacred vessels of the Temple, were carried to Babylonia by Nebuchadnezzar (2 K 23, 13-16; 25, 13-21). Also at the beginning of the Maccabean period the good people of Jerusalem were forced to leave the city, the Temple with all its treasures was plundered, *all her ornaments were taken away, her beauty and glory wasted* (1 M 1, 21-23. 38; 2, 9. 11. 12; 2 M 5, 16). The word used for *anything good* in the last hemistich but one (Heb. הֵנָּה, *grace, beauty*) corresponds to καλλονή (and κόσμος) in 1 M 2, 11.

(28) This is an introductory gloss like I, β. δ; but the following couplet may be an illustrative quotation from a poem in which יהוה was invoked to strive with the mountains, *i.e.* to punish the heathen powers which threatened Zion; cf. Ps. 68, 17; (AJSL 23, 230, l. 5). Zech. 4, 7 *the great mountain* denotes the Persian empire. Assur is often called šadû rabû, *the great mountain*. RT has *Up! Strive Thou with the mountains!* †

^{*}See also Is. 3, 14. 15 and Pss. 5, 5-7. 9-11; 10, 7-11; 12, 2-6; 14, 3. 4=53, 4. 5; 17, 14; 26, 9. 10; 27, 2. 12; 28, 3; 49, 6. 7; 52, 9; 55, 10. 12; 62, 11; 71, 4; 73, 12; 74, 20. 21; 82, 3. 4; 94, 5. 6. 21; 109, 2-5; 140, 2-6.

†If this be an illustrative quotation, we need not substitute *before* for *with* (inserting pēnē after ēth). The rendering of the Greek Bible κριθῆτι πρὸς τὰ ὄρη means *Bring suit*

(29) When the hills (*i.e.* the heathen powers; cf. n. 28) hear Thy voice, their ears will tingle (cf. 1 S 3, 11; 2 K 21, 12; Jer. 19, 3).

(30) That is, *at the head of thee*, as thy leaders; cf. Eccl. 4, 16.

(31) For Moses, which is originally not a proper name, but a common noun meaning *Deliverer*, see the remarks in ZDMG 63, 522, n. 50. Aaron, the elder brother of Moses, was, according to the Priestly Code, the first high-priest (1 M 7, 14). In the original form of the Judaic document of the Hexateuch, Aaron was not mentioned. Aaron may have been regarded by the Israelites (n. 18 on I) as the ancestor of the priests of Beth-el. Cf. the Ephraimitic story of the golden calf in Ex. 32 and the second paragraph of n. 35.

(32) In Ex. 15, 20 Miriam is called a prophetess. She appears there as the leader of the women celebrating the miraculous crossing of the Red Sea (AJSL 20, 152.167, n. 30; ZDMG 63, 529).

(33) Balaak summoned Balaam to curse the Israelites, but יהוה turned his curse into a blessing (Deut. 23, 6; Josh. 24, 9.10; Neh. 13, 2; Num. 22-24; see also ZDMG 63, 506).

(34) This clause, or some similar statement, has dropped out in RT. The omission was due to the repetition of the word *Remember*. Similarly the clause *and the lot fell on the thirteenth day* of has been skipped before *the twelfth, that is, the month Adar* in the gloss Est. 3, 7, owing to the repetition of the phrase *to month*; see Est. 33. In 1 S 14, 41 we must insert before *give Thummim* (AV *a perfect lot*) the words *why hast Thou not responded to Thy servant this day? If it be myself or my son Jonathan, O Jahveh, God of Israel, give Urim; but if it be Thy people Israel* (JBL 19, 58; Numbers 57, 45).

(35) That is, during the miraculous crossing of the Jordan (see p. 362, n. 29 of the paper cited at the conclusion of n. 18 on I). Shittim (*i.e.* *Acacias*) was the last camp of the Israelites before they crossed the Jordan, and Gilgal (*i.e.* *Cromlech*) was their first camp in Western Palestine (Josh. 3, 1; 4, 19; Num. 33, 49). Shittim may be the acacia grove in the neighborhood of *Tell el-Kefrên* where the *Wady el-Kefrên* enters the Jordan valley. Gilgal seems to be the present *Tell Jeljûl*, between Jericho and the Jordan, SE of Jericho, N of the Wady el-Ḳelt.*

The gilgâl referred to in 1 S 7, 16; 2 K 2, 1; 4, 38; Am. 4, 4; 5, 5; Hos. 4, 15; 9, 15; 12, 12 is the ancient cromlech N of Beth-el, the modern

against the mountains, bring them to trial! This verb may be construed with the dative or *πρός*. In the same way we find ἀποκρίνεσθαι τινι or *πρός τινα*. Πρὸς τὰ ὄρη cannot mean *before the mountains*. Both *riv*, *to strive* and *nilhām*, *to fight* are often construed in Hebrew with the preposition *ēth*. In the same way we find in Assyrian *ittišu am dāxiq* (HW 399b) *I fought with him*; *zenū ittišu* (AJSL 26, 20, n. 8) *they are angry with him* (*ittu*=*idtu*, fem. of *idu*, *hand, side*, Heb. *jad*; cf. *Proverbs* 51, 3).

* This wady cannot be identified with the Valley of Achor; see the picture facing p. 10 of the translation of *Joshua* in the Polychrome Bible. For the *Babylonish garment* (Josh. 7, 21) see footnote to n. 4 on II.

Bētn, about 10 miles N of Jerusalem; see Bäderker's *Syrien und Palestina* (1910) p. 201. This is the place where Jacob (n. 17 on I) was supposed to have set up (Gen. 28, 18) the sacred stone-pillar; cf. Gunkel's *Genesis* (1910) p. 322. The top (Heb. kaphtôr) of the ancient maḡḡeváh beside the altar in the cromlech of Beth-el is mentioned in Am. 9, 1.* The altar was the sacred table on which sacrifice was offered; the maḡḡeváh represented the deity (cf. n. 53 on VIII).

(36) Lit. *justifications*; see Jud. 5, 11 and the translation of the Psalms, in the Polychrome Bible, p. 174, l. 16; also AJSL 21, 140, n. 17, and n. 23 on VI.

(37) Lit. *a hissing* (AV) or *whistling*. This does not mean, the people will hiss at them, but they will whistle when they see them. This whistling is equivalent to our interjection *phew* (German *hu*) or to our colloquial *Good gracious! This is pretty bad*. See the translation of *Ezekiel*, in the Polychrome Bible, p. 153, l. 36; cf. Jer. 19, 8; 25, 18; 49, 17; 50, 13; 51, 37; 1 K 9, 8; Zeph. 2, 15; Lam. 2, 15. 16; Ez. 27, 36.

(38) This term (Heb. maṭṭêh) denotes here the Jewish Congregation; cf. Jer. 10, 16 and Ps. 74, 2: *the tribe* (Heb. ševṭ) of *Thy inheritance*. Judah was originally not a tribe, but a religious association, the league of worshipers of יהוה (ZDMG 63, 506. 516, l. 12; cf. n. 41 on VIII).

(39) This is a late theological gloss; see n. 24 on II. Cf. also Hab. 2, 4.

(40) This couplet is an illustrative quotation; cf. the secondary passage Am. 5, 11; Deut. 28, 38-40; Zeph. 1, 13.

(41) The addition *olives* in gloss σσ is correct, but unnecessary; cf. our terms *treader* and *pressman*, and the German *Kelterer*.

(42) Both olives and grapes were originally trodden with the feet in rock-hewn excavations (Greek *ληνός*, Heb. *gath*; cf. n. 22 on III) from which the juice ran through channels into lower troughs (Greek *επολήνιον*, Heb. *yāq v*). Afterwards olives were crushed in special oil-mills. See p. 68 of the translation of *Judges*, in the Polychrome Bible, and EB 3466, 2; 3467, 3; 5311-14; cf. also AJSL 19, 202, n. 6, and the cuts on pp. 144. 145 of Benzinger's *Hebr. Archäologie* (1907).

(42) Anoint thyself with oil; cf. Ruth 3, 3. The omission of anointing was a sign of mourning (Dan. 10, 3). Contrast the beginning of the last section of Ecclesiastes (9, 7):

Go, eat thy bread with pleasure,
and drink thy wine with cheer;
And white be all thy garments,
and oil for the head unfailing.

See the explanation of Ps. 23 in AJSL 21, 147, n. 65.

(43) Must or new wine, the unfermented juice pressed from the grapes.

*Has-sippim in the gloss we-yir'ašû has-sippim denotes the base of the maḡḡeváh; cf. p. 186 of the translation of *Ezekiel*, in the Polychrome Bible, and p. 410 of G's *Bibelwörterbuch*.

VI

(1) Jerusalem and Judea (1 M 3, 34) at the beginning of the Maccabean period. Cf. also 1 M 2, 7.

(2) Summer-fruit denotes especially figs which ripen in August. In Am. 8, 1 a basket of ripe summer-fruit (Heb. *q áiq*) symbolizes that the people are ripe for the end (Heb. *q éç*). Heb. *q áiq* means both *summer* and *summer-fruit*. Also *thépos* has both meanings.

(3) The gleanings of the vineyards were left for the poor (orphans and widows) and for the stranger (Lev. 19, 10; Deut. 24, 21). The vintage took place in September. The name of the month *Elul* (September) means (grape-) *harvest* (*ὁ καρπὸς τῶν καρπῶν*. Matt. 21, 34).^{*} Both *Elul* and the Heb. term for *gleaning* (*‘ôlelûth*) are derived from the same stem. *Elul* is a Babylonian loanword. The Sumerian name of the month of *Adar* (March) is *grain-harvest month*.[†] March was the beginning of the grain-harvest (Deut. 16, 9) in Babylonia. *Adar* corresponds to the Feast of Unleavened Bread;[‡] and *Elul*, to the Feast of Tabernacles. || For the original dates of these festivals see AJSL 26, 224, n. *. *Elul* was the sixth month of the Babylonian calendar; and *Adar*, the twelfth. The name *Adar* is connected with the Babylonian loan-word *iddar*, *threshing-floor* (Dan. 2, 35). The correct spelling is *Addar* with *dd*; initial *a* often becomes *i* in Assyrian, e.g. *irçitu*, *earth* for *arçatu*. The original form of *iddar* is *ḥiddar*, from *ḥadár*, *to go round*.[§] The threshing-floor is circular; oxen are driven round till the grain is trampled out by their hoofs; or threshing-sledges were used for this purpose (EB 83). Cf. n. 45 on III and my paper on *Adar* and *Elul* in ZDMG 64, part 3.

(4) The gleaners at the vintage find no grapes fit to eat, nor have the gatherers of summer-fruit (n. 2) any early figs which would tempt their

^{*}Cf. the name *Vendémiaire*, i.e. the first month in the calendar of the first French republic, which began at the midnight preceding the true vernal equinox (Sept. 22). See *Pur.* 4, 4.

[†]Cf. the name *Messidor*, i.e. the tenth month in the calendar of the first French republic (June 19-July 18). The exact meaning of the Sumerian name of the *Addar*, *iti-še-kin-kut* (or *gaš*) is *threshing month*. The Assyrian equivalent of Sumer. *gaš* is *šabáru*, *to thresh*, i.e. *to beat out the grains with a rod* (Assyr. *šibirru*). Cf. Jud. 6, 11; Ruth 2, 17; Is. 27, 12; 28, 27 (JHUC, No. 163, p. 89b). The ideograms for *šibirru*, *rod*, *flail* and *ebáru*, *grain*, *crop* are variations of the same character. Another Sumerian word for *šabáru*, *to thresh* is *gigi*, lit. *to cane*, i.e. *to beat* (cf. French *battre*, *to thresh*) *with a rod*. Our *cane* is derived from the Sumerian *gin* or *gi*, *reed*, *cane*; cf. AJSL 24, 109, below; 26, 20, n. 7. The Assyrian word for *to mow* is *šakáku*. It is a privative (AJSL 22, 251; 26, 241, n. *) derived from *šikkatu*, *point*, and means literally *to crop*, i.e. *to cut off the heads of wheat* (Job 24, 24).

[‡]That is, bread from the new grain, without any leaven from the old grain; see *Pur.* 2, 24 and the translation of *Ezekiel*, in the Polychrome Bible, p. 199, l. 23.

|| The Feast of Tabernacles was an old Canaanitish vintage festival, during which the people lived in the vineyards, in huts made of boughs; see *Pur.* 2, 19; cf. the translation of *Judges*, in the Polychrome Bible, p. 44, ll. 23-30; p. 97, l. 23.

[§]Cf. *adáru*, *enclosure*, and *idirtu*, *trouble*, lit. *surrounding*, *hemming in*.

appetite (n. 6). Everything is overripe and more or less rotten. Similarly the conditions in Jerusalem and Judea are rotten: there are no desirable persons left. The gatherers of summer-fruit are not overparticular, nor do the gleaners at the vintage expect to find choice grapes; but even if a low standard be applied, the people in Jerusalem and Judea do not come up to the mark.

(5) Fit to eat.

(6) An early fig has a fine flavor and is tempting; as soon as a man sees it, he swallows it (Is. 28, 4).^{*} The ancestors of the Jews were like early figs (Hos. 9, 10). But their epigones who are now left in Jerusalem and Judea are very naughty figs which cannot be eaten (Jer. 24, 2). The early figs ripen in June (BL 104, n. 11).[†]

(7) Lit. (which) *my soul* (i.e. *appetite*) *desires*; which is appetizing, tempting.

(8) Cf. 1 M 1, 38; 2, 28. 29. 43; 3, 45. Pss. 12, 2; 14, 1-3 (=53, 2-4). See also n. 18 on V.

(9) Cf. 1 M 1, 36. 37. 57. 60; also Prov. 1, 11; Pss. 59, 3. 4; 56, 7; 71, 10.

(10) Cf. Lam. 3, 52; 1 M 1, 56; see also n. 14.

(11) Lit. *prince, commander*, i.e. the chief representative of the King of Syria, e.g. Ápollonius whom Antiochus Epiphanes sent to Jerusalem in 168 B.C. (1 M 1, 29; 2 M 5, 24) or Lysias (1 M 3, 32) or Bacchides (1 M 7, 8).

(12) He extorts money, expects bribes, &c (cf. Is. 1, 23; 5, 23; 33, 15; Pss. 15, 5; 26, 10; see also *Pur.* 6, 12).

(13) His decrees are not lawful, but arbitrary. He breaks his solemn promises (1 M 1, 30; 6, 62; 7, 16. 18).

(14) The officers of the King of Syria, especially his spies who hunted for copies of the Law or for Jews who had circumcised their children (cf. 1 M 1, 51. 57. 60; 2, 15. 31; also AJSL 23, 232, nn. 35. 36; see also n. 40).

(15) The good people among the Jews who chose rather to die than to profane the holy covenant (n. 7 on V). See 1 M 1, 63; 2 M 6, 19; 7, 2.

(16) The upright Jews.

(17) In spite of our present condition, which is indeed desperate, I am confident that יהוה will help His people. Cf. 1 M 1, 62; 2, 61.

(18) The Syrians and the Hellenizing Jews who sympathized with them.

(19) The calamity of the Syrian persecution; cf. v. 4 of Ps. 23, (which was written about the beginning of 165 B.C.): *Though I walk through a glen of gloom, I fear no harm* (AJSL 21, 137). See also Lam. 3, 2. 6.

^{*}Fresh fruit is called in Arabic *nāu'ah*, from *nā'a*, *īanū'u*, *to desire* (ṭālabā). The common expression for *fruit*, *fakihah* (pl. *faḡākih*) means *cheering*.

[†]For *grossi, forniti, cratiri* (cf. TLZ 33, 407) see Meyer's *Grosses Konversations-Lexikon*, fifth edition, vol. 6 (Leipzig, 1894) p. 418^a, below; sixth edition, vol. 6 (Leipzig, 1904) p. 547^b (*grossi, fornites* or *mammoni, cratitires* or *mamme*).

(20) The Syrian persecution; cf. 1 M 1, 64; 2, 49; 2 M 5, 17; see also Lam. 2, 21, 22; Is. 10, 25, and Ps. 76, 11 (n. 13 on VII).

(21) Until He redresses the injuries which the Syrians have inflicted upon us (n. 2 on V).

(22) He will restore our former happiness.

(23) Lit. *righteousness* or *justification* (n. 36 on V).

(24) Cf. Pss. 70, 3; 71, 13.

(25) Cf. Pss. 42, 4, 11; 71, 11; 79, 10; 115, 2; Joel 2, 17; 2 M 1, 27.

(26) We shall see their overthrow with grim satisfaction (cf. Pss. 54, 9; 59, 11; 92, 12; 112, 8).

(27) Jerusalem. In the first two stanzas Jerusalem speaks; but the third stanza is addressed to Jerusalem.

(28) The walls of Jerusalem were destroyed by Apollonius in 168 B.C.* Jerusalem was rebuilt by Judas Maccabæus' younger brother and successor, Jonathan (1 M 10, 10, 11; also 4, 60).

(29) The Jews outside of Palestine. As long as Jerusalem was destroyed, the Temple defiled, they could not think of making pilgrimages to Jerusalem to attend the annual feasts (EB 3600, 17; 1114, 16). There were large Jewish settlements in Babylonia, Assyria, Media, Persia, Armenia, Cappadocia, Phenicia, Arabia, Egypt, Ethiopia, Cyrenaica, also in Greece and Italy. According to Josephus the number of persons assembled at the Passover in Jerusalem about 65 A.D. amounted to more than two millions and a half (GJV 3, 149). This estimate may be exaggerated, but the concourse of Jews outside Palestine who came to Jerusalem was no doubt immense. The present passage does not express the hope that the Jews of the Dispersion will return to Jerusalem and settle there forever. (As)syria and Egypt represent the *orbis terrarum* (ἡ οἰκουμένη). Cf. 1 M 1, 16; 3, 32; 11, 13.

(30) The Euphrates. Cf. Ps. 89, 26 (*the rivers* is intensive plural for *the great river*, i.e. the Euphrates; see OLZ 10, 65, n. 1).†

(31) From the Mediterranean to the Persian Gulf.

(32) The poet may have thought of the mountains of Armenia (Gen. 8, 4) and Ethiopia (GJV 3, 25).

(33) Not only Jews of various nationalities, but also gentiles (1 M 10, 40; 2 M 3, 2).

(34) The courts of the Temple. The last two hemistichs of couplet viii, which have dropped out in RT, have been restored on the basis of Ps. 96, 7^a. 8^b; cf. Ps. 68, 30, 32 (AJSL 23, 224) and Ps. 76, 13^a (ZDMG 61, 287). See also the Maccabean chapter Is. 60.

(35) They will be scattered and expelled from Judea. According to 1 M 14, 14 Simon took away every contemner of the Law and wicked

* See 1 M 1, 31; also 6, 62; 9, 54; 10, 45; 12, 36; 13, 33; 16, 23; cf. Pss. 80, 13; 89, 41; 102, 14-17; 147, 2; Lam. 2, 5-9.

† See also Is. 27, 12, 13; Ez. 34, 13; Zech. 10, 10; Ps. 107, 3.

person. Cf. 1 M 3, 8; 9, 73; Ps. 37, 9, 22 (AJSL 19, 142). These first two hemistichs of couplet ix have been supplied from Ps. 92, 10. We might substitute also Ps. 37, 29, 38 (cf. conclusion of n. 16 on VII).

(36) Palestine (cf. n. 16 on VIII).

(37) Cf. Is. 30, 22; Ez. 20, 43; 36, 31. The translation *The land will be desolate because of them that dwell therein* is erroneous (contrast Is. 13, 9).*

(38) No Syrians or Hellenizing Jews will be tolerated. The people will all be righteous (Is. 60, 21) *i.e.* orthodox (*Ecccl.* 35, n. 1). The whole country will shudder at the thought that the former conditions might prevail again. Cf. also 1 M 1, 28.

(39) Cf. Pss. 9, 16; 35, 7.

(40) These four lines are an illustrative quotation; they are quoted also by Jesus in Matt. 10, 35, 36; Luke 12, 53. At the beginning of the Maccabean period the country was full of Syrian spies (n. 14). Men could not trust their friends (Pss. 41, 10; 55, 14) or even their nearest relatives. It may often have happened that the father of a family was an orthodox Jew, while his wife and his children sympathized with the Syrians and Hellenic culture. Compare, on the other hand, GJV 3, 154, n. 20. Also Herod the Great (37-4 B.C.) employed a great many spies (*Ecccl.* 40, n. 28).

(41) Lit. *in thy lap* or *at thy hip*; the Heb. word denotes the *hypo-gastric* (or pubic) *region*, the privy parts. The rendering *at thy bosom* may be retained as a euphemism (cf. our phrase *to take to one's bosom* = to marry).

(42) Do not curse the king and his officers even in your bedchamber. Cf. *Ecccl.* 10, 20 (AJSL 26, 21, n. 28):

Not even in bed curse thou the king,
Nor in thy chamber curse one in power.

(43) His servants (cf. Gen. 39, 14; 17, 23, 27; Job. 19, 15).

(44) Cf. Ps. 56, 6; 1 M 1, 9.

(45) Cf. the third line of Lam. 1, 21; also Jer. 46, 10; Is. 13, 6; Joel. 1, 15.

(46) Cf. Ps. 18, 43; Is. 10, 6.

VII

(1) Cf. the second line of Ps. 23, 4; see n. 19 on VI and AJSL 21, 137, n. 107. Cf. also Ps. 80, 2 and the gloss *the shepherd* in Gen. 49, 24.

(2) This flock (*i.e.* the chosen people) is יהוה's special property which

* We must read *lē-šōmémah*, *i.e.* the fem. participle with prefixed emphatic *la* (*Est.* 56, 1, 5). Cf. Ez. 5, 15; 7, 27; 32, 10; Dan. 8, 27; Ps. 143, 4; Lam. 1, 16; Job 17, 8; 18, 20; 21, 5 (read *hīššāmā*). Nor does *šiqqūç mēšōmém* (Dan. 11, 31) mean *the abomination that maketh desolate* or *the abomination of desolation* (1 M 1, 54) but *the appalling* (horrific) *abomination*. Ezr. 9, 3, 4 we must read *mēšōmām* instead of *mēšōmém*; so too, Ez. 3, 15.

He redeemed in Egypt; cf. Deut. **9**, 26. 29; **4**, 20; 2 M **14**, 15; also Pss. **28**, 9; **78**, 62. 71; **74**, 1. 2; **79**, 13; **95**, 7; **100**, 3. See also nn. 35. 36 on VIII.

(3) The neighborhood of Jerusalem is less fertile than the districts surrounding the Judean territory. The Judean table-land is a stony, desolate region (EB 2622). For Bush (or uncultivated region) and Garden (or cultivated region) cf. Is. **32**, 15; **29**, 17; Hos. **2**, 12 (Heb. 14). Jerusalem is situated in a badly-watered district (EB 2416, 14; 2411, 5). There is no spring near the city except the Virgin's Spring ('*Ain Sitt Bedriya*). The country E of the Jordan, also Galilee, Samaria,* and the Shephelah (n. 15 on I) are much more fertile. The region S of Jerusalem† was, at the beginning of the Maccabean period, in the hands of the Edomites. Hebron, whose environs are very fertile, was the capital of the Edomites. Cf. 1 M **5**, 65 and the remarks on Ps. **60** on p. 281 and p. 278, n. 1 of the paper cited at the end of n. 41 on III.

(4) Bashan is the northernmost region of the country E of the Jordan, SE of Mount Hermon (cf. footnote † to n. 24 on VIII). It corresponds approximately to the modern Ḥaurān. Its capital was Boşra (AJSL **23**, 228, n. 15). Gilead is the region E of the Jordan between the Yarmūk (near the southern end of the Sea of Galilee) and the Arnon (BL 81, n. 5). The Jews who lived among the heathen in Bashan and Gilead at the beginning of the Maccabean period were rescued and transferred to Jerusalem by Judas Maccabæus (and his younger brother Jonathan) in 164 B.C. His triumphant return from this victorious expedition is glorified in Ps. **68** (AJSL **23**, 225). At the same time Judas' elder brother Simon delivered the Jews who lived in Galilee. See 1 M **5**, 9-17. 23. 45 and my paper *The Aryan† Ancestry of Jesus* in *The Open Court* (Chicago, April, 1909) p. 3 (cf. the conclusion of n. 21 on VIII). For the re-occupation of Bashan and Gilead cf. Jer. **50**, 19; Zech. **10**, 10; Ob. 19. 20 (see n. 22 on VIII).

(5) According to Deut. **3**, 12. 13 Bashan was occupied by the half-tribe of Manasseh, while Gilead fell to the possession of the Reubenites and the Gadites.

(6) We shall not be able to recover our former possessions (cf. Am. **9**, 12 and footnote ** to n. 32 on VIII) unless Thou art our help (1 M **3**, 53) and performest a number of miracles as in the days of the wonderful exodus from Egypt (cf. Pss. **78**, 11-16; **105**, 27-41; **106**, 7-11). The success of the Maccabees was indeed marvelous.

*The old name Ephraim means *fertile region*.

†More accurately, S of Bethsura (1 M **4**, 61). This is the small town alluded to in Eccl. **9**, 14 (*Eccl.* 42, n. 6). Bethsura is 4½ miles N of Hebron.

‡For the question whether or not there was an Aryan race, alluded to in n. 17 of that paper, cf. now Winckler's remarks on the Aryans in the tablets of Boghaz-köi (OLZ **13**, 291, l. 8; 301, l. 6). Contrast GB xv^a, l. 2.

(7) The Syrians and the other tribes who wanted to exterminate the Jews (see 1 M 3, 25; 5, 1, 2; cf. n. 41 on III).

(8) Lit. *they will be disappointed by their power*. The renderings *they will be confounded at all their might* and *they will despair of all their power* are unwarranted. The translators of AV might have said *they will be failed* (not *foiled*!) *by their power*.*

(9) They will be dumfounded (struck dumb and deaf) by the wonderful success of the Maccabees (cf. 1 M 3, 25). For the phrase *They will lay their hand upon their mouth* cf. Job 21, 5; 29, 9; 40, 4; Jud. 18, 19; also Is. 52, 15; Job 5, 16; Ps. 107, 42.

(10) They will be utterly humiliated. Cf. Ps. 72, 9; Is. 49, 23; also the translation of Ps. 45 (couplet iv) in Eccl. 37.

(11) Even the last outpost of the Syrians, the citadel in Jerusalem, surrendered in May, 142. Simon's triumphal entrance in the Acra is glorified in Ps. 118 (n. 16 on V). Cf. also Ps. 18, 46 and n. 51 on VIII.

(12) What are the Greek gods compared with Thee! A Maccabean poet says at the beginning of Ps. 16 (which was composed about 167 B.C.):

Inferior to Thee are the gods of the land
And all superb ones in whom they delight.

See AJSL 20, 172; Pur. 47, n. 135.†

(13) The Maccabees are the remnant of the chosen people (n. 2). The ten tribes are lost. The majority of the Jews are scattered all over the world. Thousands of the faithful in Jerusalem had been slain or sold as slaves at the beginning of the Syrian persecution.‡ In Ps. 76, 11 the Maccabees are called *the remnant of the great wrath* (ZDMG 61, 286, l. 32; cf. n. 20 on VI, and n. 8 on VIII).

(14) Cf. Ps. 103, 9. As soon as the Jews keep His commandments and worship no other gods, His wrath will be turned into mercy, and then the heathen will not be able to withstand the Jews (p. 33, n. *).

(15) Not *tread down* or *subdue*; the sins are not personified as enemies. Cf. Ps. 51, 2 (Heb. 4) and Acts 22, 16. Also *kippér*, *to atone* means originally *to wipe off* (BL 128).

(16) In RT this couplet ends with the hemistich *He will wash off our guilt*. In order to offset this ominous conclusion *our guilt*, couplet vii was added as a euphemistic liturgical appendix. If No. VI had not been combined in RT with No. VII, it would, perhaps, also have been provided with a similar conclusion. In certain Books (e.g. Eccl.) the last verse but one is repeated, because the final verse was considered ominous. Cf. the remarks on the final couplet of the Maccabean talis-

*The phrase αἰσχυνθήτωσαν ἐπὶ τῇ δυνάμει αὐτῶν (1 M 4, 31) means *Let them be disgraced in spite of their power*.

†Cf. also Pss. 71, 19; 77, 14; 86, 8; 89, 7-9; Jer. 10, 6; 2 S 7, 22; Ex. 15, 11 (AJSL 20, 161).

‡Cf. 1 M 1, 30. 32. 37. 57. 60; 2, 9. 38; 5, 2; 2 M 5, 14. 24; 6, 10; 8, 4. 34.

man Ps. 91 on p. 282 (n. 17) of the paper cited at the end of n. 41 on III. Some distinguished commentators think that couplet vi should be appended to the final couplet of VI. It is true that four hemistichs are wanting at the end of VI, but they must be inserted before v. 13 (see nn. 34. 35 on VI).

(17) The Jews (see n. 17 on I).

(18) Abraham was originally a local deity of Hebron (n. 17 on I) but was revered by the post-Exilic Jews as their greatest ancestor.* For Is. 51, 1. 2 see AJSL 23, 234. In the Priestly Code of the Hexateuch Abraham figures as a model of Jewish piety. In Arabic he is called al-Khalil, *the Friend of God* (Is. 41, 8; 2 Chr. 20, 7; Jas. 2, 23). This is also the Arabic name of Hebron.

(19) Cf. n. 7 on V; also Gen. 22, 17; 28, 14; Ps. 105, 42; 1 M 2, 50, 4, 10.

(20) This is a variant to the last two hemistichs of vi, in which the third person is replaced by the second person as we find it in the liturgical appendix (n. 16).

VIII

(1) This poem may have been composed at the beginning of the reign of John Hyrcanus † (135–104 B.C.). The Book of Esther was written about the same time (*Pur.* 3, 1). In RT section B (triplets v–viii) precedes section A. Similarly the first section of Joel's ancient poem on the locusts appears in c. 2 of RT, while the second section is contained in c. 1. Section B has been appended at the end of the first three chapters containing the genuine prophecies of Micah in order to blunt the edge of the too keen prediction in 3, 12 (cf. conclusion of n. 6 on IV). The first three triplets of section B have been prefixed also to the first prophecy of Isaiah (see the translation of *Isaiah*, in the Polychrome Bible, pp. 1. 18. 132. 147). They may have been inserted there by an editor in the first century B.C. The quotation in the Book of Isaiah is less correct than the original text in the Maccabean appendix to the Book of Micah.

(2) The speaker is not JHVH (cf. the last hemistich but one of i, and the third hemistich of ii; also n. 5 on II; contrast nn. 33. 34) but one of the Maccabean leaders. This poem may have been written under the reign of John Hyrcanus (n. 1) but it may have been attributed to his father Simon or to his uncles Judas Maccabæus and Jonathan; cf. the lines ascribed to Mattathias in 1 M 2, 8–12, or the addresses in 1 M 1, 19–22. 49–68; 3, 18–22. 58–60; 4, 8–11. 30–33, &c.

(3) Lit. *she who halts* (or *lags behind*) and *she who is driven* (or *drawn*) away (or *has gone astray*). These are feminine collectives

*Cf. Ps. 105, 6. 9. 42; 1 M 12, 21; Matt. 3, 9; Luke 16, 24. 30; 19, 9; John 8, 39. 40. 53. 56; Acts 7, 2; 13, 26; Rom. 4, 1. 16 (EB 24).

†For the name *Hyrcanus* see *Est.* 28, below.

equivalent to *those who halt and stray* (cf. also Zeph. 3, 19 and Ez. 34, 16). Originally the word for *strays* denotes an *estrays*, i.e. an animal which has strayed from the inclosure of its owner (AJSL 19, 142) and the primary meaning of the term for *straggler* is an animal which halts and lags behind.

The *strays* are the Jewish apostates at the beginning of the Maccabean period (AJSL 19, 139, n. 32) who had been *drawn away* (Deut. 4, 19; 30, 17) from Judaism, whereas the *stragglers* (lit. *halters* or *limpers*) are the Jews who halted between Judaism and Hellenism; they hesitated to join the Maccabees; cf. Ps. 119, 113 (where RV renders *I hate them that are of a double mind*) and 1 K 18, 21: *How long will ye halt between* (lit. *limp toward*) *the two branches* (sections, sects) i.e. the worship of JHWH and the worship of Baal.

The poem 1 M 3, 9 says of Judas Maccabæus that he gathered the strays, *συνήγαγεν ἀπολλυμένους*. The Greek Bible has *ἀπολόμενοι* for both *ōbdīm* and *niddahīm* in the Maccabean passage Is. 27, 13; cf. conclusion of n. 5 and the prayer in 2 M 1, 27: *ἐπισυνάγαγε τὴν διασπορὰν* (cf. Ps. 147, 2) *ἡμῶν ἐλευθέρωσον τοὺς δουλεύοντας ἐν τοῖς ἔθνεσιν*. Also the Jews in Gilead and Galilee, whom Judas Maccabæus and Simon transferred to Jerusalem in b.c. 164, were *stragglers and strays*; some of them were unwilling to return to the fold; cf. n. 4 on VII, and Ps. 68, 19. 7 (AJSL 23, 231). Many of the Jews of the Dispersion had gone astray, because they lived in contact with the heathen (AJSL 23, 231, n. 29).

(4) The Maccabean leaders had dealt severely with the Jewish apostates (1 M 3, 8; 7, 24; 9, 73; 14, 14) but repentant sinners (i.e. traitors; AJSL 26, 21, n. 27) were no doubt received again into the fold.

(5) Even the lukewarm (Rev. 3, 15) Jews will join the ardent and enthusiastic remnant of the chosen people who have survived the Syrian persecution (cf. n. 8, also n. 13 on VII, and the Maccabean passages Is. 10, 20-23; 11, 11-16; 28, 5. 6).

(6) At the beginning of the Maccabean period Judah was utterly exhausted; in fact she was *in extremis*; cf. v. 8 of the Maccabean psalm in Jon. 2 (AJSL 23, 257). Under the reign of Simon, however, the Jews became a powerful nation; they practically held the balance of power (cf. 1 M 11, 43) in Syria: the stone which the builders rejected became the keystone (n. 16 on V).

(7) JHWH (not Zeus, referred to in Dan. 11, 39 as the *appalling abomination*; p. 40, n. *) will reign on Mount Zion. The Temple has been rededicated in Dec. 165, and no one will ever dare to interfere with the worship of JHWH (1 M 6, 59; 2 M 11, 25. 31). At the end of Ps. 23, which was composed prior to the Rededication, the Maccabean poet says, *I shall return to Jahveh's Temple for ever and ay*; cf. AJSL 21, 134. 137. The rulers of the Jews were JHWH's theocratic viceroys,* the Has-

* Cf. the comments on Ps. 2 in JHUC, No. 163, p. 90.

monean high-priests Jonathan, Simon, John Hyrcanus, &c. Cf. also Is. 24, 23; Pss. 47, 7; 96, 10.

(8) The orthodox Jews who have survived the Syrian persecution (see n. 5, and n. 17 on I). Cf. also *the remnant of Jerusalem* (τὸ κατάλοιπον Ἱερουσαλημ) in 1 M 3, 35. Simon was left alone of all his brothers who had been slain for Israel's sake (1 M 13, 4). There is no eschatological mystery (EB 1350) about the term *remnant* in this connection (cf. nn. 23, 63).

(9) The gentile tribes of Palestine; cf. n. 41 on III, and n. 1 on IX, also the beginning of Ps. 2 which glorifies the coronation (104 B.C.) of John Hyrcanus' son and successor Aristobulus (see JHUC, No. 163, p. 91^a; TOCR 1, 269; cf. below, n. 39).

(10) They will be a powerful nation (n. 6) guided exclusively by JHVH; cf. vv. 6–12 of Ps. 118 which glorifies Simon's triumphal entrance (May, 142 B.C.) in the Acra of Jerusalem (n. 16 on V). The sentiment of the Maccabean poet, *It is better to flee to Jahveh | than put reliance on man* (Ps. 118, 8; cf. 146, 3; Jer. 17, 5) is found also in one of the cuneiform oracles of the goddess Istar to Esarhaddon: *ina eli amelûti lâ tatâkil, mutux* inâka ana âši, dugul-ânni, Trust not in man, set thine eyes on Me, look to Me*; see my paper in Drugulin's *Marksteine* (Leipzig, 1902) p. 61. The Maccabees believed that *power* (mastery) *comes from heaven* (1 M 3, 19; 12, 15).

The point of comparison is not only the large number of the dew-drops (cf. *powerful*, or *numerous nation* in the fourth hemistich of triplet i) as in Ps. 110, 3 (JHUC, No. 114, p. 110^b) and 2 S 17, 12, or the beneficial effect of the shower as in the Ptolemaic psalm 72, 6, but the heavenly origin irrespective of human agencies (Matt. 6, 26–34).† For Ps. 110, which refers to the rebellion (about 516 B.C.) of the Davidic prince Zerubbabel, see AJSL 21, 145; 23, 232; cf. below, n. 45. For Ps. 72, which glorifies the appointment (285 B.C.) of Ptolemy Philadelphus as co-regent of his father, cf. ZAT 29, 286, below.

(11) See n. 3 on VII.

(12) The power which comes from heaven (n. 10) will make the Maccabees as strong as lions (2 S 1, 23; Num. 23, 24; 24, 9). They will be as irresistible as a lionel‡ which breaks into a sheepfold. The Maccabean poem 1 M 3, 4 says of Judas Maccabæus: *In his acts he was like a lion, and like a lion's whelp roaring for his prey*. In 2 M 10, 35 the

*Assyr. *matâxu* is the Syriac *mêtâx*, *to stretch out, hold out*. Syr. *mêtâx xâura* or *xêiâra*, *to direct the gaze* has about the same meaning as *afni* (or *arim*, *sâm. tēla*) *xêiâra*. There is no connection between Syr. *mêtâx* and Assyr. *mašâxu*, *to measure*; see Numbers 52, 24. Syr. *xâr*, *to look* is the Assyr. *xâru*, *ixiru*, Arab, *ixtâra*.

†In Matt. 6, 27 ἡλικία means *stature*, not *span of life*.

‡For the etymology of the Heb. word for *lionel* see BL 127, below.

courage of twenty young men of Judas Maccabæus' company, who assaulted the wall of Gazara (*i.e.* Gezer, now known as *Tell Jezer*, SW of Ramleh, E of the railroad from Joppa to Jerusalem) and killed all that they met, is called *θηρωδης* (cf. also 2 M 12, 15). When Lysias (n. 11 on VI) besieged Bethsura (cf. footnote to n. 3 on VII) the Maccabees charged their enemies *like lions* (2 M 11, 11).

The meaning of triplets ii and iii is not that the Jews will be as refreshing and beneficial for the nations round about as the dew or a shower, that they will be the leaven (Matt. 13, 33) which leavens the whole lump, *a blessing in the midst of the earth* (Is. 19, 24) but if they are interfered with, they will be as fierce as lions. This interpretation is unwarranted. Also the reading proposed in EB 1096, above, is gratuitous. Contrast second paragraph of n. 10.

(13) Breaks into a sheepfold by leaping over the inclosure. The Hebrew verb means to *pass over*, to *pass through*, to *enter*; cf. III, *p*. AV uses to *break up* in Ex. 22, 2; Matt. 24, 43. The sheepfolds were surrounded by walls; cf. John 10, 1. The stone wall is about nine feet high.

(14) Not *treads down*, but *strikes* the sheep *down* with the forefoot, deals them a blow with his paw.

(15) Cf. Gen. 49, 27; Ez. 22, 25. 27; Ps. 22, 14 (AJSL 23, 232, n. 36).

(16) The poet apostrophizes Jacob (n. 17 on I) = Judea or Palestine, not the Seleucidan Kingdom, as in Nah. 3, 5. 6. 18. 19; 2, 14 (Nah. 10. 12. 15) and Ps. 137, 8 (OLZ 10, 65). *Thy horses and chariots* = the horses and chariots which are sent against thee; *thy witchcraft* = the witchcraft which is tempting thee.* Cf. also nn. 36. 38 on VI. It would be clearer if we read *their* horses, *their* chariots, *their* witchcraft, but this change is not necessary; cf. critical notes on VIII, δ; V, ε (AJSL 26, 234. 222). See also n. 50.

(17) Cf. the Maccabean passage Zech. 9, 10. 8 (which is later than the present poem): *I will cut off chariots from Ephraim, and horses from Jerusalem . . . no oppressor shall pass through them any more* (cf. Nah. 2, 1; Nah. 10, below) . . . *thy King will command peace to the nations*; cf. n. 30.

The horsemen of the Syrians and other gentiles are often referred to in the Books of the Maccabees (2 M 10, 24; 11, 2. 11; 12, 10. 20. 23; 13, 2; 15, 20; 1 M 4, 7. 31; also 1, 17; 3, 39). In Ps. 68, 18 we must read: *The thousands of God* (the Maccabees) *have prevailed over the ten thousands of the enemies' riders*; see AJSL 23, 230, n. 24.

The Maccabees had no horses and chariots. In 2 M 12, 35 it is mentioned as something exceptional that a Maccabean soldier, who attempted to take the governor of Idumea prisoner, was on horseback. A later Maccabean poet says (Ps. 20, 8):

*The suffix for *thy* must be explained as *genetivus objectivus*; see GK §§128, h; 135, m.

Some prevail* through chariots, and some through horses,
But we through the name of JHVH, our God.

Cf. Deut. 20, 1; Is. 31, 1. The region around Jerusalem was unsuitable for horses and chariots.† The Hebrews used mules or asses for riding purposes.‡ Horses and chariots were foreign importations (EB 726; cf. Is. 2, 7; Hos. 14, 4) both in Judah and Ephraim. According to Gen. 32, 16 Jacob had goats, sheep, camels, cattle, and asses, but no horses (ZDMG 63, 527, l. 20). In the earliest law-book (sefr-hab-bêrith; ZDMG 63, 516, l. 20) there is no reference to the horse (contrast Ex. 21, 33, 37; 22, 3, 8, 9, 29; 23, 4, 12). Nor is it mentioned in the tenth commandment (Ex. 20, 17).|| According to Josh. 11, 9 Joshua hamstrung the horses of the King of Hazor and his allies, and burned their chariots. David hocked all the chariot-horses he had captured from the King of Zobah; he kept only one hundred (2 S 8, 4; ZAT 29, 282, n. 1). Solomon is said to have had 4,000§ mares** for his 1,400 chariots,†† and 12,000 saddle horses; see 1 K 4, 26 (Heb. 5, 6) and 10, 26; cf. 2 Chr. 1, 14; 9, 25. But the horses had to be imported from Egypt (*Kings* 120, 24, 31, 33) and Deut. 17, 16 advises the king not to multiply horses.

(18) According to 2 M 13, 2 Lysias (n. 12) had 300 chariots armed with scythes (ἄρματα δρεπανηφόρα). The chariots of the gentiles are mentioned also in the Maccabean song of derision upon Antiochus Epiphanes (not Sennacherib; cf. above, p. 14, n. 4, and *Nah.* 1) in Is. 37, 24 (*Kings* 278, 28) and in the Maccabean psalms 20, 8;‡‡ 46, 10; 76, 7 (n. 13 on VII) also in the Maccabean appendix *Nah.* 2, 13 (Heb. 14) where *her* or rather *thy chariots* (rikbék) must not be replaced by *thy lodge* (ribçék). Contrast *Nah.* 15, 48; ZDMG 61, 283, l. 7.

(19) The charms and allurements of Hellenic culture including the worship of the Greek gods. In *Nah.* 3, 4 the Seleucidan kingdom with its Hellenic culture is called a *bewitching seductress*, lit. *a mistress of witchcrafts* (cf. *Nah.* 10; ZDMG 61, 279, l. 21; also 1 M 1, 13–15; 2, 18; 2 M 4, 10–20). In 2 K 9, 22 Jehu applies the same terms (*harlotry* and *witchcraft*) to Jezebel's preference for Phœnician religion and culture. Cf. also the Maccabean poem Is. 47, 9, 12. For *Daughter of Babylon*

*We must read niḡbār instead of nazkîr; cf. Ex. 17, 11 and the emended text of Ps. 68, 18 quoted at the end of the preceding paragraph.

†Cf. also Josh. 17, 16, 18; Jud. 1, 19; 1 K 20, 23, 25.

‡Cf. Jud. 10, 4; 12, 14; 2 S 13, 29; 18, 9; contrast 1 K 1, 5; 2 S 15, 1.

||For the date of the Decalogue cf. n. 1 on II.

§We must read 4,000 instead of 40,000; see *Kings* 80, 38.

**The Greek Bible has τοκάδες ἵπποι or θήλειαι ἵπποι. Heb. ūrōth (not urḡōth)=Assyr. ūrāti, *mares*, which is connected with Heb. 'āḡr, *colt of an ass*. See my paper on immeru, *sheep* and uru, *horse* in ZDMG 64, part 4.

††Cf. *the mares in Pharaoh's chariots*, Cant. 1, 9 (Cant. 68, BL 85).

‡‡Cf. the quotation in the preceding note.

(Is. 47, 1) = Seleucidan Kingdom see n. 49. For Is. 47, 3 cf. Nah. 3, 5 (Nah. 10).

(20) The Greek diviners practiced augury and haruspicy, they observed the cries and flights of birds, inspected the entrails of animals, &c (JBL 19, 56. 71). The Heb. term *mē'ōnén* is derived from 'ain, *eye* (cf. bōnén, from bīn, &c) and means *eying, gazing, inspecting*. Cf. Arab. mu'ājanah, *eying, inspection, autopsy*.

Isaiah (2, 6) says that his people are full of diviners like the Philistines (1 S 6, 2; 2 K 1, 2). The Philistines (on the Mediterranean coast between Carmel and Gaza) were European invaders who came to Canaan from Crete* in the 12th cent. B.C. They adopted the language of Canaan,† but in the Maccabean period the Philistine cities (footnote 9 to n. 23) were Hellenistic (n. 11 on IX). Even the Phenicians may have come from Europe (cf. n. 11 to the paper cited at the end of n. 18 on I). Nor were they the inventors of the Semitic alphabet. This must have originated in an agricultural community. If it had been invented by the Phenicians, we should expect at least one symbol connected with navigation; the Aleph *e.g.* might have been indicated by a ship (Heb. 'ōni, Aram. 'ilfā) instead of the head of an ox (v).

(21) Judas Maccabæus punished the Edomites, Ammonites, &c, who had attacked the Jews (1 M 5, 3-7). He destroyed Hebron, the capital of the Edomites (n. 3 on VII). He took revenge on the heathen in Gilead who had attacked the Jews living among them (n. 4 on VII). He sacked Ephron (in the *Wady el-Ghafr*, W of Irbid, E of the Jordan) because the people of Ephron did not heed him when he asked them to permit him to pass through their country (1 M 5, 46-51). Simon punished the heathen in Galilee (1 M 5, 21). John Hyrcanus (n. 1) destroyed the Samaritan temple on Mount Gerizim (128 B.C.) and the city of Samaria (n. 10 on IX). He also conquered the Idumeans and forced them to embrace Judaism. His son and successor Aristobulus (n. 9) subdued the Itureans, *i.e.* the descendants of the Assyrian colonists in Galilee, many of whom were Aryans. This Judaization of Galilee is alluded to in the Maccabean gloss prefixed to the poetic glorification of the Return (from the Exile in 538 B.C.) and of the birth of the Davidic prince Zerubbabel, Is. 9, 1 (Heb. 8, 23). He who brought into contempt the land of Zebulun and the land of Naphtali is Tiglath-pileser IV (738 B.C.). The later

*Cf. Eduard Meyer, *Der Diskus von Phaestos und die Philister auf Kreta* (in the Proceedings of the Berlin Academy, Oct. 21, 1909) pp. 1027. 1028.

†Also the Israelites who invaded Canaan (from NE) spoke Aramaic; see p. 8 of my paper cited at the end of n. 4 on VII; cf. p. 366 of the paper cited at the end of n. 18 on I, ZDMG 63, 526, l. 38; 527, l. 45; 528, l. 13. Assyrian is but an older local variety of Aramaic (Nah. 2). Hebrew was the language of Canaan before the invasion of the Israelites, but in the Maccabean passage Is. 19, 18 the language of Canaan denotes Aramaic, not Hebrew. Also τῇ πατριῶ φωνῇ in 2 M 7, 8. 21. 27 means *in Aramaic* (see Est. 17). After the Babylonian Captivity Hebrew was superseded by Aramaic (cf. also GJV 3, 28).

(king) who conferred honor on the district of the nations is Aristobulus who judaized Galilee in 103 B.C. This was looked upon as a rehabilitation of the country. Cf. n. 30, also footnote 5 to my paper cited in n. 4 on VII. Contrast Prof. W. B. Smith's article, *The Jewish Element in Galilee in The Open Court* (December, 1909) pp. 748-762.

For the nations which did not heed the Maccabees cf. Is. 60, 12.

(22) For the reason why stanza B appears in RT before stanza A see n. 6 on IV.

(23) In the future. Stanza B does not express fanciful eschatological hopes, but the reasonable expectations of the Maccabees aroused by their glorious victories. At the end of the Book of Obadiah (which was written in 164, before the destruction of Hebron; cf. n. 21, also n. 41 on III) the Maccabean poet says:

- 18 And Jacob's race¹ will be a fire,
a flame the race of Joseph;¹
But Esau's race² will be as stubble—
them they will burn³ and devour.⁴
- 19 They will own the South⁵ and the Foothills,⁷
will own the land of Ephraim,⁸
- 20 { Will own the towns of the sea-board, } []
Phenicia as far as Sarepta.
- [And remove will 'the Sons of Israel]
from Gilead and Sepphoris,⁴ { }
- 21 'Returning again' to Mount Zion⁶
to punish⁵ the mountain⁶ of Esau.⁴

(a) 18 there will be no survivor of the race of Esau;² JHVH has spoken

(β) 19 the mountains⁶ of Esau² (γ) the Philistines⁷ (δ) the district of Samaria

(ε) 20 to (ζ) this army (η) as helpers⁸

(θ) 20 they will remove to Jerusalem and Benjamin (ι) and the kingdom will be JHVH's.

¹ The Maccabees; cf. nn. 17, 18 on I.

² The Idumeans (1 M 4, 15, 29, 61; 5, 3, 65; 6, 31; 11, 65; 14, 33; 2 M 10, 15; 12, 32). Esau (*i.e.* Maker) was originally the national god of the Edomites (OLZ 10, 63, n. 1).

³ See 1 M 5, 65.

⁴ Both *Sepharad* in the present passage and *Arbatta* in 1 M 5, 23 are corruptions of *Sippōrim*, Sepphoris, the capital of Galilee in the Maccabean period; see AJSL 26, 10. Cf. footnote ‡ to n. 24.

⁵ Lit. judge, execute judgment; cf. below, n. 28.

⁶ Cf. n. 3 on V.

⁷ Cf. 1 M 4, 22; 5, 66, 68; Is. 11, 14; see also n. 20.

⁸ To augment our forces in our proposed expedition against the capital of Idumea. If we read the passive participle (nōšā'im or mōšā'im) it would mean those rescued from Gilead and Galilee; cf. 1 M 6, 53: οἱ ἀνασωζόμενοι εἰς τὴν Ἰουδαίαν ἀπὸ τῶν ἐθνῶν.

The first couplet and the last hemistich of the final couplet refer to the destruction of the capital of the Edomites, which the Maccabees hoped to accomplish with the help of their brethren rescued from Gilead and Galilee (n. 4 on VII). After the victory over the Edomites they expected to conquer the country S of Judah (n. 3 on VII) and the *Shephelah* (n. 15 on I) between the mountains of Judah and the Mediterranean, also Ephraim (*i.e.* Samaria; cf. n. 3 on VII and 1 M 10, 30. 38; 11, 28. 34) and the Hellenistic cities on the Philistine coast⁹ as well as Phenicia¹⁰ as far as Sarepta (1 M 5, 15). These expectations were quite reasonable, and were afterwards, at least to a great extent, realized. There are no Messianic prophecies in the Old Testament; nor are there any Messianic psalms.¹¹ The so-called eschatological passages have, as a rule, a definite historical background.

Nor was the hope unreasonable that the gentiles would eventually acknowledge the superiority of the Jewish religion. In the Book of Esther (which was written about B.C. 130) we are told (8, 17) that *many of the people of the land became Jews; for the fear of the Jews fell upon them* (cf. also 2 M 9, 17). Proselytes (n. 26) are mentioned in Ps. 118 (n. 11 on VII). Cf. also the Maccabean passage Is. 56, 6 and the translation of the Psalms, in the Polychrome Bible, p. 208, l. 38.

(24) This does not refer to a physical elevation of Jerusalem.* It means simply that the small hill of Zion will become the most important mountain, just as the small country of Palestine is one of the most important countries from a religious point of view. In Ps. 42, 7 a Maccabean poet says of Zion: *I think of thee, little mountain, from across † Jordan and the Hermon region.*‡ In Ps. 68, 17 we find: *Why lie ye in wait, ye peaks, for the mount whereon God chose to dwell?* The peaks symbolize the Syrians and their allies (n. 28 on V). Both psalms refer to 164 B.C. (AJSL 23, 230, n. 23; 225, n. 1). In the Maccabean psalm 137 (OLZ 10, 65) the poet apostrophizes Zion:

Forget thee? let my hand wither!
my tongue cleave to my palate!
If ever I think not of thee,
nor set thee above my chief joy!

⁹Cf. 1 M 11, 8. 59; 15, 38; also 4, 15; 5, 58; 10, 39. 76. 84. 86. 89; 11, 60. 61; 12, 33; 13, 11; 14, 34; 15, 28. 35; 16, 10.

¹⁰Lit. *the land of the Canaanites*. Canaan was the native name for Phenicia; see the translation of *Isaiah*, in the Polychrome Bible, p. 148, n. 6; EB 638. Canaan means *Lowland* and denoted originally the Phenician coast. Cf. the conclusion of n. 20.

¹¹See JHUC, No. 106, p. 108; No. 114, p. 110; No. 163, p. 90; *Ecclesiastes* 37; AJSL 21, 145, n. 43; *Pur.* 47, 21.

*Contrast the translations of *Isaiah* (p. 147, l. 40) and *Ezekiel* (p. 178, l. 8) in the Polychrome Bible; also *Zech.* 14, 10.

†Read 'Al-kén azkorkhá {har-miç'ár}{me-'évr Iardén uš-Hārmōnīm}{ }

‡That is, Gilead and Bashan (n. 4 on VII). The Heb. text uses the *pluralis extensus* *Hermonim* for the Hermon region. Similarly we have in 1 M 5, 23 ἐν Ἀβάρου for the district of Sepphoris. *Arbakta* is a corruption of *Arbana, Sarbana, Sabrana*; see footnote 4 to n. 23. For the omission of the initial *s* cf. *Apra* (Is. 20, 1) for *Sargon*, &c.

(25) The Maccabees hoped to convert the gentile tribes of Palestine to Judaism. In Ps. 118 (written in B.C. 142; see n. 10) the patriotic poet says of the heathen who had swarmed about the Maccabees like bees: *we will trim them*, i.e. we shall force them to embrace Judaism and submit to circumcision (AJSL 22, 253, n. 13). Cf. Ps. 2, 10, 11 (n. 9) and Pss. 22, 28; 66, 4; 67, 4-6; 68, 33; 86, 9; 96, 7-10; 102, 16, 23; 138, 4. In the majority of these passages we must substitute *land* (cf. n. 46; n. 36 on VI; n. 1 on IX) for *earth* (so, too, Pss. 89, 28; 2, 2; cf. n. 9). Cf. also Zech. 8, 20-23; 14, 16, 21; Is. 60, 3; 66, 23; see also conclusion of n. 23.

(26) The proselytes were not expected to follow all the precepts of the Law (GJV 3, 155, 164, 166, 173). The Greek term προσήλυτοι (Heb. gerîm) is used of gentiles who had become real Jews (Gal. 5, 3). The converts who did not observe all the details of the Law were known as φοβούμενοι or σεβόμενοι τὸν θεόν, *those who fear (or worship) God*; cf. conclusion of n. 23. The term gerê haš-šá'r = οἱ σεβόμενοι is not found in the Talmud (GJV 3, 175, 177, 178).

(27) Zion will be the religious center; cf. the translation of Ps. 87, 5 in the Polychrome Bible.

(28) Lit. *He will judge*, i.e. *execute judgment* (1 S 3, 13; Joel 4, 12; Ps. 149, 7-9; 98, 9) *among many nations*. Similarly an enthusiastic follower of Zerubbabel (cf. conclusion of n. 10, also nn. 30, 40, 43) says in Ps. 110, 6: *he will judge among the nations* (Heb. iadîn bag-gôîm) i.e. *he will punish the nations*. The rendering *he will arbitrate between many peoples* is unwarranted.*

(29) He will remonstrate with them, call them to account (Prov. 9, 7; 15, 12; 19, 25). Cf. e.g. Ps. 2, 10-12 (n. 9) and Pss. 18, 44, 45; 47, 4; 94, 10, and especially 149, 7 (tôkeḥôth). The translation *he will give decisions to many peoples* is erroneous.

(30) The stone which the builders rejected will be the keystone: the Maccabees will be so powerful that all the heathen tribes of Palestine will be unable to attack them. Peace will reign, the people will have no use for weapons of war. Similarly a follower of Zerubbabel (n. 28) says in Is. 9, 4 (OLZ 12, 67)† that after the birth of a legitimate heir to the throne of David

Every clanking shoe‡ and cuirassed|| corselet
Will go to the smelter§ to feed the fire.

*The Hebrew original (EB 2858, 3) of κρίνειν τὸν λαόν (1 M 9, 73) meant, not to *govern the people*, but to *execute judgment among the people*, to call the apostates to account (Heb. lišpôt eth-ha-'ám).

†Also Is. 11, 1-20 refers to Zerubbabel. The verbs both in Is. 9, 2 (Heb. 1) and 11, 1 are preterites; cf. n. 42, also n. 3 on IX.

‡With metal greaves; cf. 1 S 17, 6; BA 3, 174, l. 17.

||Lit. *encrusted*, Heb. muḡladáh; cf. Keth. 76b and gald, *plate*, Jom. 44b, also Luther's *Krebs* (Eph. 6, 14; 1 Thess. 5, 8) for *breast-plate*.

§Read ḡrepháh, *smelting* instead of šerepháh, *burning*; cf. the name Zarephath. For a b1-'ad in the next verse we must read a b1-iá'd or a b1-ḡá'd, *father of the congre-*

Contrast Joel 3, 10. In the glorification of Simon's reign (1 M 14, 8. 11. 13) we read: *Then did they till their ground in peace . . . He made peace in the land . . . Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.* Cf. also Hos. 2, 20; 11, 11; Ez. 39, 26; Is. 32, 17. 18.

(31) Cf. 1 K 4, 25 (Heb. 5, 5) and 2 K 18, 31. The Maccabean poem quoted in the preceding note says (v. 12) of Simon's reign: *Every man sat under his vine and his fig-tree, and there was none to fray them.* Cf. also Zech. 3, 10; Is. 37, 30.

(32) This passage must not be interpreted to mean that the Jews will not interfere with the religion of any other tribe or nation, just as no one will be permitted to interfere with their worship of JHVN . The Maccabees were not tolerant: they forced the Idumeans and the Itureans to embrace Judaism; in Ps. 118 they threaten that they will compel all their enemies to submit to circumcision (nn. 21. 25). Heb. k1, at the beginning of v. 5, does not mean *for*, but *although*.* Cf. 1 M 2, 19. 20; also Josh. 24, 15.

With the name of our God does not mean *with the name of Jahveh on our lips, invoking the name† of Jahveh*, but *with the name of our God inscribed upon us*; cf. Is. 44, 5: *This one will mark on his hand: Jahveh's.‡* Slaves were branded with the owner's name. Worshipers tattooed on their body symbols of their God (EB 974). If the name of JHVN is marked on the Jews, it shows that they are His peculiar people. The phrase *upon which His name is read*|| need not be interpreted literally;§ it means simply, *which is His peculiar property, which belongs to Him*. So *we shall walk with the name of our God* is equivalent to *We shall walk in His ways so that all the people will see that the name of Jahveh is inscribed* (lit. *read*) *upon us*, i.e. *that we are His peculiar people* (Deut. 28, 10). JHVN is in the midst of us, and His name is inscribed (lit. *read*) upon us (Jer. 14, 9).** An officer of the life-guards with the name of his king on the uniform must prove himself worthy of the name.

gation, ia'd = Talmud. ua'd , Syr. ua'da = Heb. mo'ed . The preceding el-gibbor means στρατηγός ; el is construct state of a'il , *leader*; cf. Ez. 32, 21; AJSL 22, 251; GK §128, l.

* Cf. AV in Josh. 17, 18. See also Nah. 22. 28. 29. 39; Est. 17; AJSL 26, 227, below.

† Cf. Gen. 4, 26; 12, 8; Is. 64, 6; Ps. 105, 1. We must not read the passive of Qal (GK §52, e) in passages like Ps. 79, 6 &c.

‡ In the Greek Bible: $\text{ἐπιγράφει χειρὶ αὐτοῦ τοῦ Θεοῦ εἰμι}$. Cf. p. 75 of the translation of *Isaiah* in the Polychrome Bible. See also Ez. 9, 14; Ex. 13, 9. 16; Rev. 13, 17; 14, 9; Gal. 6, 17 (BL 61).

|| Not called; cf. GB¹⁵, xvii, l. 7.

§ Cf. our phrases *died in the wool* or *red tape*, &c.

** Cf. also Am. 9, 12 and Is. 63, 19; 2 Chr. 7, 14; Jer. 15, 16; Sir. 47, 18; also 2 S 6, 2; 1 K 8, 43; Jer. 7, 10. 11. 14. 30; 25, 29; 32, 34; 34, 15; Dan. 9, 18; 2 Chr. 6. 33. The renderings *which are called by My name* (AV) and $\text{τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομα μου ἐπ' αὐτοὺς}$ (Acts 15, 17) are erroneous.

(33) This gloss is due to a misunderstanding; see n. 2.

(34) This is a quotation from another poem with a different meter (2+2). JHVH speaks here, not one of the Maccabean rulers; contrast n. 2.

(35) All who belong to JHVH's flock (n. 2 on VII) are to be brought to Jerusalem and Judea (cf. Ez. 34, 13-16; 36, 24; 37, 21; 39, 27).

(36) The *Tower of the Flock* (n. 2 on VII) is the Temple on Mount Zion. For towers built for the protection of the flocks against robbers &c (Gen. 35, 21; 2 Chr. 26, 10) see EB 1181. 710. 713. 5141. Traces of such towers are found at the present day.

(37) This is the area of the royal palace on Mount Zion (2 Chr. 27, 3; 33, 14; Is. 32, 14). The Heb. word translated *Court* ('ophl) denotes the southeastern portion of the Ḥaram aš-šarif,* where the palace of Solomon stood, whereas millô seems to be the name of the northwestern area with the Temple. Both 'ophl and millô mean *filling*=raised embankment, leveled platform in which the cavities of the ground are filled. The Assyr. term is mullû, or tamlû, or kûmu (AJSL 26, 24, n. 59). Cf. the translation of the new inscription of Sennacherib in part 26 of *Cuneiform Texts from Babylonian Tablets &c in the British Museum* (London, 1909) p. 23, ll. 5. 8. For kûmu see *ibid.* p. 26, l. 39.† Cf. the plans of Jerusalem facing p. 29 of Baedeker's *Palästina und Syrien* (1910) and col. 2421 of EB, also the plate facing p. 70 of the translation of *Ezekiel*, in the Polychrome Bible, and the sketches on p. 303 of G's *Bibelwörterbuch*.

(38) Here this epithet may imply that Zion is to be henceforth impregnable (cf. conclusion of n. 21 on III).

(39) Soon after the accession of Simon, the Syrian yoke was taken away from Judea (1 M 13, 41). In 141 B.C. the people made him hereditary ruler and high-priest. Afterwards many of his loyal followers no doubt entertained the hope that he would restore the *former dominion* (or *kingdom*) and make Jerusalem a royal capital; but neither Simon nor his son John Hyrcanus assumed the regal title.‡ In B.C. 104, however, Simon's grandson Aristobulus was crowned as the first King of the Jews.

*See the plate facing p. 2 of the translation of the Psalms, in the Polychrome Bible, and the remarks *ibid.* p. 235.

†King has misunderstood this word and the syntactical connection; ša kûmê xêtešun is a construction like ša marçi murûssu (cf. CT 26, 27, l. 65; 28, l. 6; 29, l. 13). The term xittu (not xêtu, HW 271b) does not mean *chamber*; it is the Syriac ḥitta which denotes a *plank*, especially one resting on piles or pillars. Cf. Brockelmann's *Lex. Syr.* 127b, also *Kings* 36, 5; 96, 26. This word is not derived from exád = Heb. axáz (Nöldeke, *Syr. Gr.* § 105) but from the root xat, *to cut*, which we have also in xaták, *to cut*, and xatán, *bridegroom*, originally *circumcised*; see AJSL 22, 250; contrast Ed. Meyer, *Kleine Schriften* (Halle, 1910) p. 340. In the Talmud xatán is used of a child which is to be circumcised. The stems xatát, *to cut* and xatát, *to break* are identical just as Syr. tēbār means both *to break*, *bruise* and *to rend*, *tear*.

‡Alexander Balas (i.e. *the poor but wise youth*, alluded to in Eccl. 4, 13; see *Pur.* 35, 42; cf. TLZ 35, 389) had sent Jonathan a *purple robe* and a *crown of gold*, also a *buckle of gold*, as the use is to be given to the kinsmen of kings; see 1 M 10, 20. 62. 89; also 14, 43.

His coronation is glorified in Ps. 2 (n. 9). This poem was afterwards prefixed to the Psalter, when this Maccabean collection of hymns was edited under the reign of Aristobulus' widow and consort of Aristobulus' younger brother, Queen Salmah Alexandra, about 70 B.C. In Acts 13, 33 Ps. 2 is referred to as the first psalm. Ps. 1 (which may have been composed in B.C. 153; AJSL 19, 135) is a later (possibly after 100 A.D.) Pharisaic introduction (ZDMG 58, 629, n. 22).

(40) Ephrath, which may have been originally the name of one of the fertile valleys about Hebron, was the name of David's clan. The Hasmonian priest-kings were not descendants of David,* and some glossator, who believed that only a *son of David* could be the legitimate (n. 31 on III) King of the Jews, added this quotation from a poem referring to the Davidic prince Zerubbabel (nn. 10. 28. 30. 43-46).

(41) David was not of ancient lineage like Saul; his family was not old; in fact, he was an upstart. The statement in 1 S 17, 12 that David's father was an elder (*i.e.* skeik) among men † in the days of Saul, is a late addition. For the original meaning of the name *Judah* see p. 358 of the paper cited at the end of n. 18 on I; ZDMG 63, 513, n. 1; also n. 38 on V.

(42) Has come out, issued. We must read the perfect יֵצֵא, not the future יֵצֵא. Cf. first footnote to n. 30.

(43) Lit. *to me*; see the translation of the Psalms, in the Polychrome Bible, p. 179, l. 42; p. 188, l. 45; AJSL 20, 164; 21, 143, n. 27; 23, 258. Cf. also Is. 9, 6: *A child (Zerubbabel) has been born to us, a son has been given to us, on whose head there will be a royal crown* (n. 30).

(44) Zerubbabel is to be the future ruler of Judah. For *Israel* instead of *Judah* cf. n. 64, also n. 8 on V. Contrast n. 14 on IX.

(45) Cf. the beginning of Ps. 110, which refers to Zerubbabel's rebellion against the King of Persia (n. 10):

To my lord has JHVH said: "Sit on my right,
While I will make thy foes stools for thy feet."

See OLZ 12, 67, n. 1 and p. 280, n. 15 of my paper cited at the end of n. 41 on III. Cf. also 2 Chr. 20, 17. For *reign*, lit. *shepherd* (AV *feed*) cf. Ez. 34, 23; 37, 24; Jer. 23, 1-4; 2 S 7, 7; also the explanation of Ps. 23 in AJSL 21, 134. ‡

(46) Lit. *he will be great to the ends of the land* (not *earth*! n. 1 on IX) *i.e.* he will be recognized as the legitimate king of Judah and will restore the former extent of the Davidic kingdom.

(47) Assyria=Syria, *i.e.* the Seleucidan kingdom; see ZDMG 61, 286, l. 1; Nah. 23 and 17, n. 19; TOCR 1, 268. Cf. also Is. 10, 24; Ps. 83, 9.

*Neither were they descendants of Aaron; see 1 M 7, 14.

†BA before ba 'našim is due to dittography.

‡We must not insert *his flock* after *shepherd* or *reign*, although the Greek Bible has ποιμαίνει τὸ ποίμνιον αὐτοῦ. In the last line of θ, on the other hand, we have a different word, not ra 'ah, *to feed*, but ra 'ā' (the Aramaic form of Heb. ra qāq) *to shatter*.

(48) Mattathias with his five valiant sons, John, Simon, Judas, Eleazar, Jonathan (1 M 2, 2; 13, 28) and the two sons of Simon, Judas and John Hyrcanus (1 M 13, 53; 16, 2). Cf. nn. 1. 2. 9. 21. 39.

(49) Nimrod's land=Babylonia (Gen. 10, 10) *i.e.* the Seleucidan kingdom which is called in the Maccabean psalm 137 (OLZ 10, 65) the *destroying Daughter of Babylon*; cf. conclusion of n. 19. For Nimrod see n. 2 on the tenth page of my paper cited above, p. 15, n. 10.

(50) Cf. 1 M 5, 28. 35. 36. 44; 10, 84; 11, 48. 61; 13, 11. 47; 16, 10. Nearly all towns of Palestine were in the hands of the gentiles at that time. Contrast the late gloss Hos. 8, 14.

(51) Cf. n. 11 on VII; also 1 M 5, 51. 65; 6, 20. 26; 11, 20. 65; 13, 43. 50; 14, 7. 33; 15, 28.

(52) Statues of the Greek gods; cf. n. 11 on IX and 1 M 5, 68; 6, 7;* 13, 47. See also 1 M 2, 25. 45; 5, 44; 10, 84; 11, 4, and Nah. 1, 14 (Nah. 10; ZDMG 61, 279).

(53) This term (Heb. maṣṣeváh; cf. conclusion of n. 35 on V) was probably used of the *hermæ*. In the Talmud a ἑρμῆς (or ἑρμῆος λόφος, cf. EB 2978) is called Marqûlis,† *i.e.* Mercurius. Cf. EB 2979, 2.

(54) Statues of Greek gods. Cf. the gloss in Is. 40, 19; see my translation cited in footnote to n. 31 on III. Cf. also Pss. 115, 4; 135, 15; Deut. 4, 28.

(55) Asherah denoted originally a wooden post or mast at Canaanite places of worship. The view that these poles were phallic emblems is erroneous; nor were they conventional substitutes for living trees. There were Asherahs even in the Temple at Jerusalem (2 K 23, 6). It is possible that late interpolators confounded *asherah* with the name of the goddess Astarte so that *asherah* in the present gloss may denote statues of Greek goddesses (cf. Acts 19, 27). In Assyrian, Ištar (which is an old feminine form of Ašur; see *Pur.* 40, 21; JAOS 28, 115) is used for *goddess*. Cf. EB 331. 2982, 6.

(56) This gloss is unnecessary; cf. n. 29 on I.

(57) Cf. 1 M 3, 3. 9. 26; 5, 63; 14, 10.

(58) That is, thou wilt fill her with the busy hum of men, the noise of a crowd of people.‡ Cf. Ez. 36, 38; Zech. 2, 8. 15; 8, 4-8. 20. 23.

(59) Leḥem between Bêth-Ephrâth, *House of Ephrath* is a later insertion. Ephrath and Beth-leḥem are not identical. David was not born at Beth-leḥem, nor was any son or descendant of David ever born there. Jesus was not a descendant of David, and He was born at

*For the *abomination* (*i.e.* Zeus) see footnote to n. 37 on VI.

†Cf. the Jewish name Margolis, *i.e.* the Aramaic margôlitha (Syr. marganitha; cf. ZDMG 61, 195, 3)=μαργαρίτης, Lat. *margarita*, French *marguerite*, pearl (*i.e.* our *Margaret*; cf. the Arabic name Murjānah).

‡It is almost equivalent to the Arabic phrase tāzla'u 'l-madinatu bi'āhliha or taḍīqu bihā li-kātratihim.

Nazareth (ZDMG 63, 514, n. 10). See OLZ 12, 66, below, and p. 2 of the paper on the ancestry of Jesus, cited in n. 4 on VII.

(60) This is quaternary gloss; without this addition the Heb. word for *of old* (miqqādm) might be taken to mean *in the east* (Gen. 2, 8). Cf. III, β where the Heb. for *nakedness* ('ārīah) without the tertiary addition *shame* (Heb. bošt) might be misread 'ārêhâ, *her cities* (so in the Greek Bible).

(61) Into slavery or bondage (1 K 14, 16). In Assyrian, *to give* means *to sell*, and *to receive* = *to buy*. The Heb. text has *he* (i.e. *some one*) *will sell them* (cf. n. 67).

(62) This is based on a Messianic* interpretation of the passage Is. 7, 14: *Behold, a young woman † will be with child, and bear a son, and call his name Immanuel*, i.e. young women who are with child and bear a son will call his name Immanuel, ‡ and before those children are grown up, || the lands of whose two kings Ahaz is sore afraid will be desolate (Is. 8, 14). יהנח will repel the attack of King Rezon of Damascus and King Pekah of Israel in a few months, and in a few years Damascus and Israel will be devastated. When Ahaz trembled before Rezon and Pekah, who marched (734 B.C.) against Jerusalem in order to force Judah to join their league against King Tiglath-pileser IV of Assyria, the prophet Isaiah assured the king that יהנח would help him and his people. It would be so manifest that God was with them that young (newly married) women would call their sons *Immanuel*, i.e. *God is with us*. Similarly a German chaplain might have told the soldiers before the fall of Sedan on Sept. 2, 1870, This is sure to be a great victory; our young wives at home will call their new-born sons Sedan. Some children born on that memorable day were indeed christened Sedan.

(63) The exiles who have remained in Babylonia. There is no connection between this phrase and the Isaianic *Shear-jashub* (Is. 7, 3). This does not mean *a remnant will return* (from the exile to Jerusalem) or *a remnant will be converted* (lit. *return*, scil. to יהנח). The name may have meant simply *The rest* (of the children) *will turn up*. This would be a name like *Josiphiah* (יהנח will give increase) or *Sennacherib*, which means *O Moon-god, give brothers as a reward* (AJSL 26, 19, l. 5; ZDMG 63, 517, l. 35). The Heb. verb שׁוּב, *to turn* means not only *to return*, but also *to go to the proper place* or *to come at the proper time*; see *Kings* 172, 41; 185, 22; cf. the phrases *to return a member to Parliament*, *to render homage*, &c. The name *Maher-shalal-hash-baz* is different, and even the name *Shear-jashub* may afterwards have received a symbolical interpretation; cf. the Maccabean passage Is. 10, 21.

*Cf. Matt. 1, 23; EB 2163, below. Contrast above, n. 23.

†Not the virgin; the article is generic (OLZ 11, 123).

‡Cf. the translation of *Isaiah*, in the Polychrome Bible, p. 141, l. 25; EB 2182. 2242.

||Lit. *know how to refuse the evil and choose the good*; cf. the Homeric parallel (*Od.* 18, 228) cited in ZDMG 63, 519, 23.

(64) That is, the Jews (n. 44).

(65) The restoration of the Davidic dynasty will inaugurate an era of prosperity. In the patriotic poem Is. 9, 5 (cf. n. 30) Zerubbabel is called *prince of prosperity* (not *peace*; OLZ 12, 248; contrast Eph. 2, 14). Cf. the declarations of Louis XIV and Napoleon III: *L' état c'est moi* and *L' empire c'est la paix*.*

(66) This is a variant (with *border* instead of *soil*) to the first two hemistichs of the quotation in gloss *θ*. Glosses and variants are often added at the end of a section (*Pur.* 47, 41).

(67) Lit. *and he*, i.e. *some one, will deliver them*; cf. n. 61, also n. 17 on III.

IX

(1) Cf. n. 5 on V and conclusion of n. 1 on V. The destruction of Samaria made a great impression on all peoples of the land, i.e. Palestine (not *the earth*; see conclusion of n. 25 on VIII). Cf. n. 9 on VIII.

(2) Lit. *her fulness*, i.e. *what she* (Palestine) *is full of*.

(3) We must read the preterite (יָצָא) *He came out* instead of the participle (יֹצֵא) *He comes out*. Cf. n. 42 on VIII, and below, n. 9. This hymn was written after the destruction of Samaria about 107 B.C. (GJV 1, 268). It is not a prophecy which was afterwards fulfilled by John Hyrcanus (cf. n. 1 on VIII).

(4) This great achievement was attributed to direct divine intervention. JHVH came from Mount Sinai; cf. Deut. 33, 2; also the glosses in Jud. 5, 5 and Ps. 68, 9, 18 (AJSL 23, 224). *His place* (Is. 26, 21) does not denote the heaven, nor is this the meaning of *His holy Temple* (on Mount Zion) in gloss *a*. Sinai (which means *covered with senna shrubs*) was a volcano on the northeastern shore of the Red Sea; see pp. 355. 361. 364 of the paper cited at the end of n. 18 on I; cf. ZDMG 63, 508, ll. 18. 29; 509, l. 32; 511, ll. 23. 41. This volcano has recently been identified by Professor Alois Musil, of the University of Vienna.

(5) The mountains of Palestine (Edom, Judah, Ephraim). Cf. the late passage Am. 4, 13; also Deut. 32, 13; 33, 29.

(6) This couplet describes a volcanic eruption, with streams of lava and earthquakes, whereby JHVH manifests Himself as in times of yore on Mount Sinai (Ex. 19, 16. 18; 20, 18).† See p. 361 of my paper cited at the end of n. 18 on I; also ZDMG 63, 520, n. 36.

(7) Cf. Ps. 97, 5; Nah. 1, 6 (*Nah.* 9; ZDMG 61, 278).

* Cf. Georg Büchmann, *Geflügelte Worte*, 20th ed. (Berlin, 1900) pp. 500. 519.

† Cf. also Pss. 47, 6; 104, 32; 144, 5. The *voice of the trumpet* denotes the subterranean roaring, rumbling, and thundering accompanying a volcanic eruption or earthquake. See my paper on the Trumpets of Jericho in the Vienna Oriental Journal, vol. 23, p. 357. Cf., on the other hand, 1 M 9, 13 (they sounded their trumpets so that the earth shook at the noise of the armies).

(8) This refers to streams of lava. The mountains melt like wax, and the molten rocks flow down like a waterfall.*

(9) We must again read the preterite (uě-sám ti) *I made*, not the future (uě-sam ti) *I shall make*; so, too, uē-higgárti, *I poured down*, not uě-higgartí, *I shall pour down* (cf. n. 3).

(10) Samaria was so utterly destroyed and burned that there was a stream of stones flowing down from the crest of the hill (nearly 1500 feet) like a stream of lava.† The city stood on an oblong isolated hill which is precipitous on the one side and easily fortified on the other (EB 4526). Josephus (*Ant.* 13, 10, 3) says of John Hyrcanus' destruction of Samaria in 107 B.C.‡ that the Maccabean conqueror captured the city after a siege of one year. He was not satisfied with the capture, but he destroyed the city utterly so that it was swept away by the torrents. (He razed it in such a way that it fell into the rushing streams.)|| It looked as though there could never be a city again in that place.—When Sargon captured Samaria in B.C. 721, he did not destroy the city (n. 27 on I). Hyrcanus, however, was not satisfied with the capture of Samaria, says Josephus; he destroyed it. Josephus' description of the destruction of Samaria is evidently based on the present passage.

(11) Statues of Greek gods (nn. 52-55 on VIII). The city of Samaria was not inhabited by Samaritans at that time, but by descendants of the Macedonian colonists whom Alexander the Great had settled there in 331 B.C. Both Samaria and Beth-shean (at that time known as Scythopolis) were Hellenistic cities (GJV 2, 18. 195).

(12) Votive offerings (*ἀναθήματα*) set up in the Greek temples of Samaria. The statues of the Greek gods and the votive offerings will be burned and scattered like the volcanic bombs and lapilli ejected from

*Lit. *like waters falling*, muggarim or mēmuggarim, part. Pual of magár, *to fall*. This Pual means properly *to be caused to fall*.

†Prince Hohenlohe says of Mount Vesuvius, which he ascended with King Frederick William IV of Prussia in the spring of 1859: *Dann führte der Weg an einem Abgrund vorbei, dem gegenüber die glühende Lava in kolossaler Breite hinabstürzte. Es kann nichts Majestätischeres geben als diese Riesenkaskade von Feuer, mit den brennenden Wellen und den aufspritzenden Feuermassen*. See Prinz Kraft zu Hohenlohe-Ingelfingen, *Aus meinem Leben*, vol. 2 (Berlin, 1905) p. 186. In the same memoirs, vol. 4 (Berlin, 1907) p. 241 he states that when he bombarded the fortress of Montmédy on Sept. 5, 1870, the smoke of the burning barracks, magazines, &c ascended in a vertical column which spread on high into a mushroom-like cloud from which cinders fell to the ground round about. This aspect reminded him of Mount Vesuvius. On p. 439 of the same volume he relates that during the bombardment of Paris a powder magazine exploded in the Prussian battery No. 23. A great column of steam, earth, smoke, and dust ascended heavenward and expanded overhead like a gigantic mushroom, whereupon it slowly came down, covering everything with a thin layer of sand.

‡Baedeker, *Syrien und Palästina* (Leipzig, 1910) p. 208 states that John Hyrcanus destroyed Samaria in 129 B.C. This, however, is the date of the destruction of the Samaritan temple on Mount Gerizim (n. 21 on VIII).

|| This seems to be an explanatory gloss to the preceding clause.

a volcano; cf. p. 365 of the paper referred to in n. 6, and ZDMG 63, 509, l. 37 (Ex. 19, 13; 34, 3).

(13) The people of Samaria. This line was added by a late glossator who referred this glorification of Hyrcanus' destruction of Samaria, in 107 B.C., to Sargon's capture of Samaria in 721. He believed that the Assyrian king destroyed Samaria, and that this was the punishment for the sins of the Northern Kingdom (nn. 13, 14 on V). By permitting the Assyrians to destroy Samaria, JHVN testified against the Northern Kingdom (n. 26 on V). Also Hyrcanus' destruction of Samaria was, of course, regarded as a testimony of JHVN against that city.

(14) Here *Jacob* and *Israel* denote the Northern Kingdom, not Judah; contrast nn. 17, 18 on I; 24, 32 on III; n. 8 on V; nn. 44, 64 on VIII.

(15) Compare note 13 on V.

(16) The destruction of Samaria as described in the two following verses (couplet iii).

(17) Cf. n. 2 on IV. This is a variant to the word in the text. The article prefixed to *field* (has-sa d êh) should be appended to the preceding word ('aṣṣâh instead of 'î). The term 'aṣṣâh may denote also a city destroyed by an earthquake (OLZ 11, 238). Cf. the names *Ai*, *Aiath*, and *Iim* (Josh. 7, 2; 15, 29; Is. 10, 28). Both Jericho and Ai, it may be supposed, were destroyed by earthquakes. Cf. footnote to n. 6, and the footnote to n. 7 on X, also n. 59 to my paper cited at the end of n. 1 on III.

(18) The first line of this tertiary gloss refers to the secondary gloss δ (v. 5). The first glossator added *For Jacob's sin is all this*. A later glossator raised the question *What is* (meant by) *Jacob's sin?** *Is it not Samaria?* Samaria is the impersonation of Israel's sin. It is not impossible that the expression *Jacob's sin* conveyed to this late glossator the idea *sin of Judah* (n. 17 on I) and *Jerusalem*; therefore he may have remarked, *Is it not Samaria? Why does he speak in this case of Jacob's sin? Why does not he say, the sin of Samaria?* Although Samaria was a Hellenistic city when it was destroyed in B.C. 107, the name suggested to a Jew in the first century B.C. the hateful sect of the Samaritans (Sir. 50, 26; John 4, 9; 8, 48) while *Jacob* was referred to the Jews.

(19) The second line of this gloss refers to *the heights of the land*, at the end of couplet i. The glossator asks: *What is* (meant by) *heights of the land* or *heights of Judah?* *Does not he mean Jerusalem?* Jerusalem would be preferable, because *heights of the land* or *heights of Judah* might be referred to the idolatrous high-places (n. 5 on IV). A distinguished modern commentator regards this tertiary gloss as the first genuine line of Micah.

*For explanatory glosses with repetition of the phrase commented on cf. the translation of *Ezekiel*, in the Polychrome Bible, p. 94, n. *.

(20) Another glossator has added the statement *The chief transgressor is* (lit. *the mastery of sin belongs to*) *the maiden Zion*, not Samaria.

(21) The capital Jerusalem was the most corrupt place of the entire country. *Israel* stands here for *Judah*; cf. the references given at the end of n. 14.

(22) This is a variant to gloss ε. The hill of Samaria is terraced so that it might be used for vineyards (AJSL 19, 201, n. 2; BL 45, n. 1).

(23) Samaria.

(24) The statues of the Greek gods (n. 11) and the votive offerings (n. 12) were donations of idolatrous worshipers, and idolatry was regarded as harlotry;* therefore the pious gifts of the worshipers of Greek gods are called *hire of a harlot* (Deut. 23, 19). Contrast Is. 23, 17. 18, where (*harlot*) *hire* denotes the wealth derived by Tyre from her commerce with all the kingdoms of the world.

(25) The soldiers of John Hyrcanus sack the city and sell the votive offerings, &c. The money they acquire in this way is given to the prostitutes who accompany the army; so the *harlot hire* becomes again harlot hire. John Hyrcanus' army did not consist only of orthodox Jews; it included also many foreign mercenaries (EB 315. 2857, l. 4).

X

(1) This poem may be an Essenian psalm. It is neither Pharisaic nor Sadducean (*Pur.* 7, 38; TOCR 1, 269, n. 4). The Essenes were a Palestinian brotherhood of Jewish ascetics, which seems to have been organized in the second century B.C. Essenism does not seem to have been of purely indigenous origin; it may have been influenced by Zoroastrianism. The Essenes had no private property. They believed in the highest possible purity and lived entirely for the life hereafter. The preparation of food was attended to by priests. They repudiated bloody sacrifices (EB 1396-1400).

In RT these three couplets appear between stanzas A and B of V. This may be due to the fact that each of those stanzas consists of three couplets with 3+3 beats in each line. Neither V nor X can be assigned to Micah. The present poem was not written about 700, but about 100 B.C. Similarly it is a mistake to suppose that Amos (about 750 B.C.) realized that יהוה is the God of the whole earth, and that he proclaims the doctrine: God chastises him whom He loves. The statement at the beginning of Am. 3,

For you alone do I care among all races of the land;
Therefore I visit upon you all your iniquities,

* Cf. the explanation of the story of Tamar (Gen. 38) in ZDMG 63, 518, l. 31.

which is said to inaugurate a new phase of religion, is a late gloss referring to the preceding chapter, not to the following section. Cf. the paper cited in n. 28 on I.

Mic. 6, 8 (X, iii) has been called *das Ei des Columbus*;* but this term is hardly more appropriate than the name *capucinade* which has been given to 1, 9-16 (see conclusion of n. 1 on III). This *Ei des Columbus* is certainly later than the injunction (about 690 B.C.)† in Deut. 6, 5 (cf. 10, 12; 30, 6): *Thou must love Jahveh, thy God, with all thy heart, and with all thy soul, and with all thy strength* or the precept (about 550 B.C.) in the *Law of Holiness* (Lev. 19, 18; cf. 34): *Thou must love thy neighbor as thyself*, and we know that *on these two commandments hang all the Law and the Prophets* (Matt. 22, 40). *There is none other commandment greater than these* (Mark 12, 31; cf. 33).‡

For the present poem cf. Pss. 15; 24, 3-6; 25, 12; 34, 12-15; 101; 112; 119, 9; also the gloss in v. 15 of the Maccabean poem Is. 33.

(2) Heaven; cf. Pss. 102, 20; 148, 1; Is. 33, 5; 57, 15.

(3) Cf. Pss. 40, 7; 50, 7-15; 51, 18, 19; 69, 32; 1 S 15, 22; Hos. 6, 6; Matt. 9, 13; 12, 7; Prov. 21, 3; Is. 1, 11-17; Jer. 7, 22, 23. See also the remarks on the late passage Am. 5, 23-27 in AJSL 26, 18.

(4) Cf. Lev. 9, 3 (also 23, 19 and Ex. 12, 5). Contrast Lev. 22, 27 (also Ex. 22, 29 and Deut. 15, 19). The statement in Ex. 34, 26 (cf. 23, 19; Deut. 14, 21)|| means: *Thou must not cook a kid at its mother's milk*,§ i.e. as long as it is under the dam (Lev. 22, 27). It must be at least a week old.**

(5) For oil (i.e. olive oil which was used instead of butter; cf. footnote to n. 8 on I) in connection with offerings cf. Lev. 2, 1. 2. 4-7, 15, 16; 14, 10, 12, 14-18. As a rule, the quantity of oil offered was not large. According to Lev. 14, 10 a leper †† who was cured of his disease had to offer, on the eighth day, two male lambs and one ewe-lamb, also three *issarons* ‡‡ of flour mixed with oil, and one *log* of oil. A *log* is about a pint. See the translation of *Leviticus*, in the Polychrome Bible, p. 63,

* Cf. p. 488 of the work cited in the footnote to n. 65 on VIII.

† For the date of Deuteronomy see my remarks in OLZ 11, 119 (cf. 244). Contrast E. Naville, *La découverte de la loi sous le roi Josias* (Paris, 1910).

‡ Cf. also Rom. 13, 8-10; 1 Cor. 13, 13; Gal. 5, 14; Jas. 2, 8.

|| This is the passage on which the Jewish custom not to eat cheese after a meat-course (even if it should be meat from a male animal or a bird!) is based.

§ Cf. Syr. *bar hálva*, *suckling*, *immár hálva*, *suckling lamb*, French *agneau de lait*; also *veau de lait*, *cochon de lait*=sucking calf, sucking pig (Arab. *xinnáuq*).

** Contrast Frazer's explanation quoted in A. H. McNeile's *Exodus* (London, 1908) p. xiv.

†† There is not a single case of true leprosy in OT. The term *leprosy* denotes a variety of skin diseases, including psoriasis, scabies, luetic affections, &c., also leucoderma (Lev. 13, 12, 13) &c. See *Numbers* 45, below; cf. EB 2763-68.

‡‡ That is about 2¼ pints; see *Numbers* 44, 15.

l. 42; p. 77, l. 41, and Benzinger's *Hebr. Archäologie* (1907) p. 193. Cf. also Gen. 28, 18; 35, 14.

(6) Lit. *as my sin* (-offering). The words for *sin* mean also *sin-offering* (i.e. *Entsündigung*, clearing from sin, expiation) and *punishment of sin* (cf. n. 8).

(7) According to some eminent exegetes this hemistich shows that this poem must have been composed in the time of Manasseh (2 K 21, 6). But this theory is about as reasonable as the idea that a poem containing the word *fratricidal* must have been written shortly after the murder of Abel (i.e. according to AV^m: B.C. 4003). Cf. n. 1 on V. The ancestors of the Hebrews may have sacrificed their first-born sons; cf. 2 K 3, 27; Gen. 22, 2; Ez. 20, 26; Ex. 22, 28 (contrast 13, 13^b 15^b; 34, 20; Num. 18, 15). The passage 1 K 16, 34 does not refer to a foundation-sacrifice;* contrast EB 2063; Benzinger, *Hebr. Arch.* (1907) pp. 92, 364. Cf. also Jer. 7, 31; Ez. 16, 20; 20, 31; 23, 37, 39; 2 K 16, 3; 17, 17; 23, 10. See the translation of *Ezekiel*, in the Polychrome Bible, p. 135, l. 13; EB 1526; Baentsch's *Exodus* (1900) p. 90; McNeile's *Exodus* (1908) p. xli; Gunkel's *Genesis* (1910) p. 242; Skinner's *Genesis* (1910) p. 332.

(8) Lit. *as a guilt-offering of my soul or life*, to save my life. Without this guilt-offering the life of the offender would be forfeited. The offense in this case is a capital crime. The *sin-offering* (or *guilt-offering*) was originally a propitiatory gift; see the translation of *Leviticus*, in the Polychrome Bible, p. 66, l. 13; contrast p. 67, l. 35.

(9) Lit. *the fruit of my belly or womb*, i.e. *a child of the wife* (or *wives*) *belonging to me*; cf. Deut. 7, 13; 28, 4, 11; 30, 9; Ps. 132, 11. The wife was regarded as the *field* (or *garden*) of her husband; see BL 96. In the Amarna Tablets† we often find the statement *my field is like a woman without a husband, because it is not cultivated*.‡ In the Talmud the verb *ḥarāś*, to plow is used of sexual intercourse; cf. also Lat. *sulcus*.

(10) Lit. *he* (i.e. *some one*) *has told thee* (n. 17 on III).

(11) That is *brotherly love*, craving for the welfare of another person (cf. 1 John 4, 12, 16).

(12) To be as godly as possible. Enoch and Noah walked with God (Gen. 5, 24; 6, 9) i.e. they had personal intercourse (or *fellowship*;

*The passage means simply: When Hiel laid the foundations of Jericho, his first-born son died, and when he set up the gates, he lost his youngest son. These deaths were due to the curse pronounced by Joshua. Cf. the translation of *Joshua*, in the Polychrome Bible, p. 63, l. 51 and *Est.* 50, below. For the destruction of Jericho see my paper in the Vienna Oriental Journal, vol. 23, p. 357.

†Cf. the illustrated excursus on the Amarna Tablets, pp. 47-55 of the translation of *Joshua* in the Polychrome Bible.

‡Assyr. *eqli aššata ša la muta mašil aššum bali iriši*; cf. Knudtzon's edition, p. 394, l. 37; p. 428, l. 42.

1 John 1, 6) with Him, communed with Him. In Mal. 2, 6 this phrase has about the same meaning as *to walk before** God (Gen. 17, 1; 24, 40; 48, 15; 1 K 2, 4; 8, 25; 2 K 20, 3) or *to walk after God* (Deut. 13, 5; 1 K 14, 8; 2 K 23, 3=2 Chr. 34, 31) i.e. *to follow God*; cf. the conclusion of 2, 7 in II, aa.† In Arabic, *fi sabīl Allāh*, *in the path of God* means *for God's cause*, especially with reference to a holy war.

(13) That is, good will, benevolence. The combination of the word in the text and the gloss is equivalent to our *loving-kindness*.

*Schumann said: Always play as if a master was listening to you. A captain might tell his soldiers: March as if you marched before the Emperor.

†In view of Mal. 2, 6 (*halāk itti*) it is possible that the original reading was *haholēkh itti*, and that the omission of both the article and the preposition is due to haplography. The preposition *eth* is synonymous with *'im* which may mean *like*. Gen. 4, 1: *qanithi iš eth-Iahvêh* seems to mean *I have produced a man as well as Jahveh*; see *Genesis* 118, 28; contrast Skinner's *Gen.* (1910) p. 102.